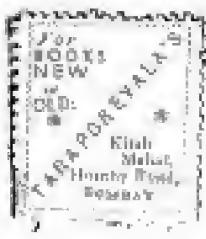


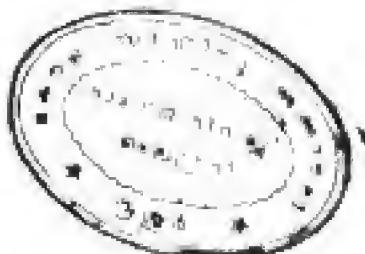
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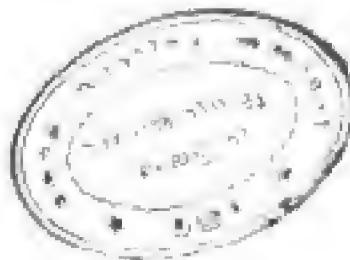


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CŪLAVAMSA

BEING THE MORE RECENT PART OF THE

MAHĀVAMSA

PART I.

TRANSLATED BY

WILHELM GEIGER

AND FROM THE GERMAN INTO ENGLISH BY

Mrs. C. MABEL RICKMERS (née Duff)

AUTHOR OF "THE CHRONOLOGY OF ISLAM"



UNDER THE PATRONAGE OF THE GOVERNMENT
OF CEYLON

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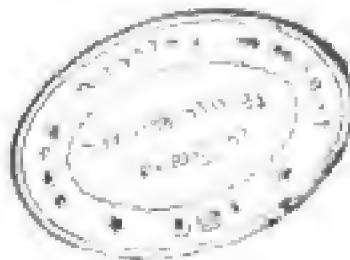
To

Mrs. C. A. F. Rhys Davids

in sincere veneration
and friendship

W. G.





RANAJIKA RESEARCH INSTITUTE.

TRINITY COLLEGE, KANDY STATE.

21.11.1961

FOREWORD

On completing the first volume of my translation of the *Gīlavapu*, I feel it to be my duty above all to tender my most hearty thanks to the Government of Ceylon for the opportunity it gave me of visiting the Island before beginning my work. In Colombo Mr. M. A. Yousa, at that time First Assistant Colonial Secretary, arranged matters for me in the kindest manner.

My thanks are no less due to my esteemed colleagues in England whose friendly advocacy and recommendation did so much towards furthering affairs.

Without the journey which took me into all parts of the Island, I should have been without that vivid idea of the country and the people which is necessary for the understanding of their history. Without it too, I should have lost that mass of information and the stimulating intercourse which met me in Ceylon from the most varied quarters.

I mention in the first place with special pleasure and sincere gratitude the present Archaeological Commissioner, Mr. A. M. Illocare, whose lively and intelligent interest in my aims and tasks I shall always remember, as well as that of his temporary representative, Mr. Scorer. In their company I was able to visit a series of important ruins partly in very out of the way places, and so familiarize myself with some of the most pressing questions connected with ancient Sinhalese architecture.

In the same way I owe warm thanks to Mr. H. W. Coomaraswamy, himself the greatest authority on the history and mediaeval topography of Ceylon, he gave me much help and ready en-

couragement, as a glance at the notes to my translation will show.

Mr. P. E. Pines also smoothed many a path for me and to his good offices I owe many a valuable connection. Of my old friends I may mention lastly in this place the indefatigable Mudaliyar A. M. GUNASEKARU. I must add however, that wherever I came, new Sinhalese friends — amongst others I may mention Ratnesabhatmya BRONZ — gave me willing and active support.

My principle in working has been to make my translation approach as closely as possible to the original. We must as far as is practicable, know exactly what the chroniclers say. The aesthetic value of the Cūlavaṇipāta as a literary work is small. The carrying out of this principle has been made more difficult by the fact that the German text has had to be re-translated into English. I am however greatly indebted to my co-worker, Mrs. C. Mabel Kockxens, for most kindly making my principle her own, in doing which I believe her to have achieved full success.

One difficulty met with by every translator of an Indian text lies in the multitude of the synonyms. It is impossible for us to imitate them. Consider for a moment the many terms for "King". In order to be as fair as possible to the conditions of the original, we have reserved, though with occasional exceptions, the translation "King" for *rājanya*. Combinations with *pati* (like *dharma-pati* etc.) we have rendered by "ruler", those with *ya* or *palu* (like *Māmīya* etc.) by "monarch", other terms by "sovereign". That proper names with variants such as *Parakkamabahu* and *Abuja* have been unified will probably meet with approval.

The second volume will contain a detailed chronological introduction with a list of the kings, as well as a full index. As the German text is almost finished and the English rendering already in progress, we should not now have to wait long for the completion of the whole work.

The last ten chapters it is true, are not an unmixed joy for the translator. The language is faulty, the style clumsy,

often very stilted. Instead of the long-winded, stereotyped descriptions of festivals and bounties, one would like to hear more of those outward events which just in the 16th, 17th and 18th centuries shook the old Sinhalese kingdom to its foundations. To make good the omissions of the Chronicle here would mean writing a new history of Ceylon. This has already been done by more competent scholars and where it seemed desirable, I have referred to their works in my notes.

Lastly I would ask the reader before using the book, to be kind enough to consult the appendices and to take note of corrections and also of emendations in the original text.

Munich-Neubiberg

November 1928

WILH. GEIGER.



INTRODUCTION

I

As to the credibility of the Cūlavamsa: the history of Parakkamabāhu's youth

The question of the credibility of the Cūlavamsa cannot be answered with a simple yes or no. It is somewhat more complicated than that of the more ancient Mahāvamsa whose author kept more closely and I might say, more naively to his source. One thing is certain: the compiler of the first part of the Cūlavamsa (chaps. 37-79) with which I am at present dealing, did not consciously relate what was false. What he tells us is drawn from his own knowledge, as derived from his sources and his personal conviction. That much valuable material is contained therein is shown by the way in which various statements are confirmed by inscriptions. In the notes to my translation I have repeatedly referred to these corroborations of the Cūlavamsa. Moreover statements in one part of the work are frequently confirmed by passages in another part. How remarkably for instance, do the geographical data in chaps. 65-67 regarding the flight of Prince Parakkamabāhu from Suśkhatthai in Dakkhinadesa correspond with those in chaps. 70 and 72 in the description of the campaign against Rājapūtha. One can hardly show that plainly enough.

But two points must be borne in mind. The compiler — let us call him Dharmakitti — was after all a bhikkhu and the sources of which he made use were written by bhikkhus,

the records forming the foundation were written down in the spirit and in the interests of the Buddhist Church. They were in the main apparently *prahapothakawani* (cf. Mhv. 32, 25) that is registers of meritorious works by which the prince had furthered the Church (*sasana*) and the laity (*jaka*). About such things therefore we are particularly well informed. We hear of the vihāras built by the king, of the repairs he had had undertaken on the more ancient buildings, of his bounty to the needy, the poor and the sick and above all to the priesthood. Of much however, equally interesting if not more interesting to the historian we hear nothing at all. It is these gaps of which one has a growing consciousness without being able to lay one's finger with certainty on them, which constitute the chief lack in the narrative of the Culavamsa. Not what is said but what is left unsaid is the besetting difficulty of Sinhalese history.

To take but one example — how explain the fact that of so mighty a work as the fortress of Sigiri not a single detail is described? Even the name is only mentioned in four places. And yet this is perhaps the most magnificent building of which Ceylon can boast. It is not impossible that the personality of Kassapa I. might appear in a different light if a layman and not a priest had been the author of the chronicle.

I must repeat here that not the least doubt is thrown on Dharmakitti's good faith by such criticisms. They merely point out the range of ideas by which his work was conditioned and restricted.

It is of course clear that it was not solely of such *prahāni* that Dharmakitti's sources and tradition had to tell. We hear also of secular proceedings¹ with which often enough the "meritorious works" of the princes were connected. But it is indisputable that what the Culavamsa had above all in mind was the relation of the king to the church. This relation fills so large a space in the narrative that if we follow it

¹ That the Sinhalese kings had records kept of the events of their reigns is clear from 58, 7-9.

alone the history of Ceylon takes on a hue not quite in keeping with fact. Unfortunately we are not in a position to fill up satisfactorily the gaps in the historical tradition. Later Sinhalese writings are not essentially different in character and the inscriptions which would undoubtedly be our best source, are unfortunately occupied almost entirely with ecclesiastical matters. Nevertheless certain of these give much desired confirmation of purely secular events mentioned in the Cūlavaṃsa. Their importance for its chronology will be dealt with later.

A further point. Already Mahānāma the author of the older Mūhavansu, was fain to create a *kīyaṭa*, an artificial poem, and he was no stranger to the rules of *ākāvaka*. But this is true in a still higher degree of Dhammakitti. He was a man of literary culture. I believe I have proved in the notes to my translation of 66. 129 ff. that he must have been acquainted with Indian Nīti literature, perhaps with its chief work, the Arthaśāstra of Kaṇṭalya. These literary reminiscences were of course not without influence on his attitude towards historical events and persons.

Above all is this true of the personality of Parakkamabāhu. I should like to elaborate this point further. For Bishop Corrington is perfectly right in regarding the history of Parakkama as the real kernel, the main subject of the Cūlavaṃsa, especially of the first part which was the work of Dhammakitti, and in speaking of a Parakkama epic¹.

Now if we look closely at the figure of Parakkamabāhu as it meets us in the Cūlavaṃsa, especially at the period before he achieved universal sovereignty, we find ourselves faced by a series of contradictions and improbabilities. We are convinced that things did not happen historically in that way. Nor is it possible to form a harmonious and credible picture of the single acts attributed to the youthful Parakkama.

The explanation lies in Dhammakitti's conception of the way in which his task was to be achieved. From literary

¹ JRAS. C. B. no. 44, 1896, p. 60 E.

sources, from what he had read he drew an ideal picture of an Indian king. The man whose glorification was his aim must correspond to this picture. He must have all the qualities belonging to an Indian king and employ all the methods of statecraft which political science prescribes or recommends. All these individual traits the compiler combines with the data furnished by tradition, without question as to probability or improbability of these.

According to the *Cilavamsa* the youth of Parakkama was passed somewhat as follows:

Parakkamabahu is the son of the eldest of the three brothers Mānabharaṇa, Kittisirimegha and Sirivallabha who rule over Dakkhinadesa and Rohaga in opposition to Vikkamabahu who holds the royal dignity in virtue of his possession of Rajarajya with its capital Polatthinagara. Parakkama's father Mānabharaṇa has retained as his share the important province of Dakkhinadesa, Rohaga is divided between the two younger brothers.

The birth of the prince is accompanied by all kinds of miraculous phenomena. Vikkamabahu is informed of it and wishes to bring the boy up at his court in order to make him his heir instead of his own son. Mānabharaṇa, however, refuses and dies soon after of a disease. Thereupon his next brother, Kittisirimegha takes over Dakkhinadesa and leaves the whole of Rohaga to the youngest, Sirivallabha who brings Mānabharaṇa's widow Itatavarali, her two daughters Mitta and Pabbavati and the youthful Parakkama to take up their abode in his capital of Mahānayakula. Meanwhile Vikkamabahu also dies and is succeeded in Itajurūḍha by his son Gajabahu who maintains himself against Kittisirimegha and Sirivallabha.

The youthful Parakkama finds no scope in Rohaga, so he betakes himself to his uncle in Dakkhinadesa who receives him joyfully. He lives with him in the chief locality of the country Saṅkhattiṭṭha. He finishes his education and his coming of age is celebrated with festivities. The Senapati Saṅkha who was stationed in Badalatthali, is entrusted with the

preparations for the festival. Sirivallabha dies in Rohaga and is succeeded by his son, the younger Mānābharaṇa.

Parakkama's ambition finds no satisfaction in Dakkhinadesa. He hankers after the royal dignity in Kājarattha and determines to go thither and discover conditions for himself. Of dissensions between the prince and his uncle there is never any word. On the contrary, the fiction is constantly upheld that Kittisirimēgha is tenderly attached to his nephew, and that it is only fear of the dangers involved which makes him discourage the visit to Kājarattha.

So the prince leaves Saṅkhathall secretly and comes first to Endalatthali where he has the Senāpati Suñhā killed because he had informed¹ the king of Parakkama's flight. He then goes northwards to Buddhagāma not far from the borders of Kājarattha. The inhabitants of the country make repeated efforts to check the prince's advance but he repulses all such attempts by force of arms.

Parakkama's uncle meanwhile, alarmed at his nephew's disappearance, consults with his ministers (66, 57 ff.) and sends a strong force to fetch him back. But it is ambushed by the prince and completely routed. He even pursues the pursuers (66, 82 ff.) and surprises them by a night assault in Khūravāpi. After repulsing a counter attack he proceeds to cross the frontiers of Kājarattha.

Gujabēhu is apparently greatly alarmed but puts a good face on the matter and greets the guest through messengers with gifts, marches to meet him in person and fetch him to the capital.

During his sojourn in Polathinagara Parakkamabēhu enmeshes the town and its surroundings in a net of espionage

¹ The compiler is obviously at a loss to account for Parakkama's action. In 66, 66 ff. the affair is so described as if circumstances had driven the prince to it, but he had already (v. 21 ff.) declared his intention of committing an extraordinary deed — the allusion can only be to the removal of Suñhā — by which his courage and determination would be proved. Thus even Dharmakitti admits that the action was deliberately planned.

(66, 129 ff.). He goes the length of weding his sister Bhaddavati to King Gajabāhu in order to full his suspicions. He himself keeps her dowry, or at least the greater part of it, in his own hands.

Eventually however, the prince has fears that Gajabāhu may see through his intentions and he leaves the town se-cretly at night to return to Dakkhitapadesa (67, 32 ff.). During this flight he meets with all kinds of adventures in which his personal courage is put to the test. Kittisirimegha is delighted at the return of his nephew and sends messengers to Suraggāma to meet him. The prince however, hesitates — the reason is not given — to enter the capital Sañkhatthali. His mother comes from Rohaya and persuades him to do so. He is joyfully received by Kittisirimegha who dies shortly afterwards when Parakkamabāhu takes over the sovereignty of the province.

What then is the character of Parakkamabāhu if we follow tradition? Here I go beyond the chapter whose contents I have just sketched, the question is what kind of personality had Dharmakitti in mind when he gave a poetical picture of his hero. Of course he is extraordinarily fearless and courageous. High-sounding words are put into his mouth. With his weapon alone for which he calls, will he strike terror into the foe (66, 31). He is capable alone of facing all his enemies, as the lion needs no allies when he tears elephants in pieces (72, 88). No one, not even the king of the gods can cross the frontiers of his realm, so long as he is in life (72, 154). Were he thin to seize the sovereignty in Patalithinagara, the wrinkling of his brows were sufficient thereto (67, 12).

What then of the deeds? An action reminiscent of a feat of Alexander the Great is described 66, 87 ff. during the attack on Khiratāpi. Parakkamabāhu's people are unable to break through the barricade of thorns which surrounds the place. Thereupon he pierces it alone and announces his name with resounding voice. That suffices to scatter the enemy in all directions. The scene described 66, 104 may also be mentioned

here. But the narratives of the courage displayed by the prince against a she-bear that attacked him in the wilderness (67. 41) and against a bear (67. 44), savour rather of an invention of the author for elaborating the events and adorning the poem. In contrast to these we have in the miraculous story of the male elk (70. 33 ff.) which attacks Parakkamabahu during the chase and shedding his antlers directly in front of him, falls to the ground, possibly a piece of ancient tradition. Are we not told that the antlers with an inscription describing the occurrence "are even now" preserved in the royal treasury?

In the great military engagements against Gajabahu and still later against the revolt in Rohaya Parakkamabahu keeps completely in the background. It is his generals who carry out his plans. Without doubt this tallies with the actual conditions of the time. The heroic age of a Dufflingāmagī belongs to the past and where Parakkamabahu is depicted as a hero of this stamp we have, at least as a rule, to do with the creations of poetic imagination, with literary ornamentation. Highly characteristic is the episode described 72. 95 ff. where it looks as if Parakkamabahu at a critical moment intended to save the situation. He calls for his Sihala sword. But it is not he who wields it but two of his officers whose efforts at saving the position were only partially successful.

To place Parakkamabahu's courage in the best possible light Dhammakkitti makes use of two purely literary devices. In his youth he is a harmless, almost childlike nature. He takes pleasure in music, games and dancing (70. 30-31), even on serious occasions where it seems to us almost inappropriate. When he is attacked in Nārāgirisa by the pursuers sent by his uncle, he is playing a game to which he had been accustomed from childhood (66. 101), and when he has crossed the frontiers of the "King's Province", Rajarathna, he devotes himself for days to the local games (66. 111). When his position is apparently most critical and his attendants take flight he proudly conscious of his personal worth, has nothing but a cheerful smile (66. 30, 72. 99) even when as after the

death of the Adhikārin Rakkha (72, 87), it seems to us hardly appropriate.

Again, what a brilliant contrast is Parakkamabāhu's heroism to the almost grotesque cowardice of his own people as also of the enemy. When the inhabitants of Budihagūm prepare to attack the prince, his own people flee in all directions (66, 28). At the mere sound of his voice Kittisirimegha's soldiers in Khiṇṭāpi take flight leaving behind their clothes and weapons (66, 90). When attacked in Nāvugirīsa his own people flee to the wilderness without striking a blow (66, 105) and only meet again when they hear their ruler's voice. Before the she-bear and the elk the people take to their heels leaving their prince in the lurch¹.

Hero Dharmakitti manifestly does his countrymen an injustice. The Sinhalese are perhaps not naturally a warlike race, but they can hardly be so cowardly, so senselessly cowardly as they are here depicted. Against the Portuguese they at times gave proof of a death-despising courage. In Parakkamabāhu's times they were certainly not mere cowards. If the poet paints them as such he does it so that the figure of his hero should stand forth the more brilliantly against such a background. The methods employed by Dharmakitti for attaining this end, seem naïve and clumsy enough, but we must remember that he himself as a blacklu would have but little idea or understanding of military matters.

The following is typical of Dharmakitti's standpoint. During all the events described in 64 and the following paricchedas it is deliberately stated that the relation between Parakkamabāhu and his uncle Kittisirimegha was always one of fatherly love on the one side and of deep gratitude on the other. The prince himself stresses this with zeal 66, 12 ff. And according to 67, 56 ff., 84 ff. the uncle welcomes the return of his nephew from Pulatthinagara with heartfelt joy.

¹ For us the description in 66, 47 ff. of how the Nagarañjī Gekoya was seized with terror as the result of a dream sounds comic, almost ludicrous. Dreams however, had at that time for the Sinhalese a quite peculiar significance, as indeed they still have.

The reason why the compiler holds so firmly to this fiction is clear. The ideal figure of Parakkama must be protected against the possible reproach of ingratitude. The facts however, will not tally with the fiction. Already the words put into the uncle's mouth 66, 58 ff. throw a different light on their relations. Then comes the brutal murder of the Senapati Sena who was obviously a particularly loyal vassal of Kittisirimegha to whom his death must have been a painful loss. Further the fact that the prince had to fight his way through the various provinces whose inhabitants obviously looked upon him as somewhat of a rebel and traitor. Kittisirimegha himself sends troops after the fugitive who scatters them in a series of skirmishes. Without doubt the description of these fights is accompanied by a great many exaggerations. Parakkamabahu cannot possibly come to Pulatthiningara at the head of a whole army. But the spirit in which the accounts of these conflicts are conceived is irreconcilable with the fiction of untroubled relations between uncle and nephew.

Then finally the return of the prince to Dakkhinadeva after Pulatthiningara had obviously become too hot to hold him. We are forced to ask what made him delay so long at the frontier (67, 59 ff.). The reason must have been his uncertainty as to the reception he was likely to get from the monarch. This explains too the part played here by Parakkamabahu's mother. She feels it to be her task to reconcile the two or rather to induce the uncle to give his nephew a favorable reception. She plays the part of mediator.

If now we consider dispassionately the facts as set forth by the chronicle, leaving aside all the inaccuracies due to the character and tendencies of the author, we get I believe a quite intelligible picture of the youthful Parakkamabahu.

The most striking characteristic of the prince is his ambition and his activity. In Mahasanghala life with his mother and sisters is too restricted. He dreams of great enterprises. The union of the whole of Ceylon in his hand is the ideal before him at this period. It is possible that his mother, the proud Ratanavali (cf. 63, 11 ff.) inspired him with these plans

and fed them. At any rate it is the idea of greater possibilities for his own activity which makes him leave Mahānāgabula and betake himself to Dakkhinapadesa to the court of his uncle Kittisirimegha. That this province was politically of more consequence than that of Kobnapa is clear from the way in which the provinces were divided among the three brothers, as I have shown above p. vii. Kittisirimegha has no eligible son as his successor, he receives the young prince therefore with open arms and the relation between uncle and nephew was plainly for some time a friendly one. But it changed. Owing to the bias of the chronicle, we have neither knowledge nor means of judging of the details. The main cause at any rate lay in the restless activity of the young prince. It may be that Kittisirimegha himself felt uncertain of him or that he feared being drawn by him into difficulties with Gajabāhu II., the king of Rājapattī. Parakkamabāhu will have realised himself that his position at the court of Sankhattheli had become untenable. Accompanied by his devoted attendants he flees from the town at night to betake himself to King Gajabāhu. Now we see that Parakkamabāhu is by no means the innocent youth described in the chronicle. He shrinks from no deed of blood if it is in the interests of his plans and of his own safety.

The murder of the Senāpati Sañkha seems hardly intelligible if we accept the motive alleged for it by the chronicle. The reality was certainly otherwise. We may assume that at first the prince hoped to bring Kittisirimegha's powerful vassal over to his own side. But Sañkha remained true to his master. The prince has now reason to fear that Sañkha may seize and deliver him up to the monarch. The danger for him is great, for Kittisirimegha would doubtless look upon him as a rebel and punish him as such. Thus he determines on extremes and has Sañkha slain. What was thought of this deed is proved by the way it again and again later on throws its shadow on the actions of Parakkamabāhu.

Gajabāhu seems (cf. 66, 112) to have received the news of Parakkamabāhu's approach with decidedly mixed feelings. He

knew of course enough of his dangerous temperament. On the other hand it is certain that even then the prince was looked upon as an exceptional personality gifted with extraordinary qualities. The king must have regarded Kittisirimegha as his most serious rival. He may have hoped to gain the prince as ally against this rival. In any case however, it was politically short-sighted to receive him with such honour and to place more trust in him than prudence warranted.

Parakkamabāhu probably employed his sojourn in Pulathinagara to find out the conditions obtaining in Rājaratna. We may be sure however, that this was not done in the way described 66, 129 ff. Here Dharmakitti as I hope I have shown in my notes to the whole passage, conforms to the whole scheme of the Indian Nīti Literature, exhibiting his knowledge of it with great complacency. At any rate the prince by his whole conduct arouses more and more the suspicions of Gajabāhu and his counsellors so that in the same way as he fled from Sañkhatthali, he leaves the capital at night convinced that he has been detected. But there is one remarkable difference. Gajabāhu seemingly sends no armed messengers out to fetch back the fugitive. He was probably glad to be rid of a guest who was becoming so dangerous.

Parakkamabāhu's mother, as I assume, reconciles him with his uncle whose death shortly afterwards solves all difficulties.

My remarks are an attempt to remove the facts of a circumscribed period of Sinhalese history from the light in which the compiler of the Cūlavarapsa saw and was forced by his mentality to see them and to place them in the light of historical consideration. I repeat that this is merely an attempt. But the employment of this or similar methods may possibly prove fruitful in the interpretation of native tradition.

Kingship and the Law of Succession in mediaeval Ceylon

The form of government in mediaeval Ceylon was to all appearance of course despotic. The king is head and crown of the state. The state does not exist for itself but for the king. All attributes of power and greatness are heaped on the king. Yet in his decisions and actions he is by no means so free as one might imagine. In these he is strongly influenced and also restricted by custom which has assumed the force of law, by the *prabacaritam* — use and wont. Again and again it is said in praise of the best princes that in their actions they followed former kings, that they did not stray from the path of tradition. This conservative trait forms without doubt a strong counterbalance to the ideas of unlimited power which the popular mind associates with the idea of sovereignty.

There exist a number of names and titles for "king". With no term is the Indian love of synonyms so marked as with this one. It is unnecessary to enumerate the many and varied terms for "king". They are the crux of every translator. The expression "king" I have reserved for *rājew*. Then there come in addition *srāvadrīja*, *srāvadīraja*, used 75, 203 of Purakkannabūha I. which last however is an ancient title. It is used already in the Taittirīya Brāhmaṇa I. §1. 6. For the ruler of a small island like Ceylon the titles strike us at times as somewhat grandiose: *mahipati*, *mahipala*, *dharmaipati*, *bhēpali*, *bhēpata*, *jagatipati*, *narpati*, *narehpita*, *narmadhinātha* etc. One must bear in mind that these titles have by frequent and arbitrary use — very often it is the metre that decides the matter — become worn down and defaced. It would not be in keeping with the mentality of the compiler of the Culārasupa if we were to translate these expressions always by "ruler of the earth" and the like.

Next to the king comes the queen, the *mahesi*, his chief consort in contrast to the unrestricted number of concubines, the harem (*oyedha, antepura*). In the case of the *mahesi* equality of birth is strictly enforced and only her sons have a right to the succession. Herr Heselt expressed to me the opinion that there were two *mahesis* and pointed out the mention of the queens Anuladevi and Somadevi in Mhv. 33, 45–46. He is certainly right. It is also expressly stated of Vijayabahu I (59, 26 and 30) that he raised two princesses to the dignity of *mahesi*, first *Lilavati* and then *Tilekasundari* (*mohesite abhisayi, -sīheś*) and a *digīdī deē* of *Mānābharaṇa* of Rohana is mentioned in 61, 24. The mention of the title *aggamahesi* (54, 10; 70, 33) inclines us to believe that there was a difference in rank between the two *mahesis*. This assumption however receives no support from the inscription of Potgul-vehera in Polonnaruva in which Queen Candavati is described as *dātigāya aggamāyā gata*; that she was the second *aggamahesi* of Parakkamabahu together with the first, *Lilavati*.

Special titles also exist for the sons and daughters of the reigning king, for the princes and princesses (*rājyaputra, rājyaputri*), for the sons the title *ādiputra*, for the daughters that of *rājīti*. The fact that *rājīti* is not merely a general term for "queen", but also a particular title with a particular rank corresponding to the title *ādiputra* for princes is clear from 49, 3. Udaya I. makes his eldest son *yuvrāja*, the other sons *ādipadas*, the daughters *rājīnti*. In the same way Sena I. according to 50, 58 raises his daughters to the rank of *rājīntis* (*rājibhānes*) and Mahinda IV. according to 51, 11 makes his sons *ādipadas* and his daughter *rājīnti*².

¹ See now A. M. Hoern, Duplication of Office in Indian State, A : The Two Queens (CJS, G, 1, p. 207 ff.). I may add, that Nissanka Malla in the Galpota Inscription (B, line 2; EZ, II, 106) also mentions two *mahesi*, *Subhadra* and *Kalyani*.

² The correction of *expājīniye* into *expā rājīniye* is doubtless preferable in the copy of the original of S. and B. An *ājīniye* certainly never existed. The reading *rājīnīkāla* too in 60, 84 which I have adopted in the text, shows that Vijayabahu I raised his daughter *Yasanthaka* to the

As to the title *ādipāda*, we first meet with it in 41. 34. Here it is stated that Silūkāla bestowed it on his eldest son Moggallāna (after King M. II). Two passages dealing with the granting of the title by the king to his sons are just quoted (49. 3; 54. 11). Dappula II. does not make the son of his eldest brother Mahinda *ādipāda*, because, contrary to the existing law (see below), he wishes to leave the crown to his own sons. Thus it seems that with the title is bound up the acknowledgment of the right of succession. Thus it is legally borne (50. 8 and 25) by Udaya and Kassapa as younger brothers and presumptive heirs of Sena I. Likewise by Dappula (afterwards D. IV.) 53. 1 as brother of Dappula III., and 53. 4 by Udaya (afterwards U. III.) as nephew and heir of Dappula IV. Vijayabāhu I. grants his youngest brother Jayabāhu the rank of *ādipāda* (*ādipādagāyadīpī* 59. 12), while his brother next in age Vīrabāhu receives the dignity of an *uparijña*. Later on after the death of Vīrabāhu (60. 86-88) Jayabāhu becomes *uparaja* and Vīkkambabhu, Vijayabāhu's son, becomes *ādipāda*.

It is self understood that with the ascent of the throne or more strictly speaking with the *abhisēka*, the consecration of the king, the title of *ādipāda* lapses. Mahinda I. who repudiates this ceremony is called *ādipāda* throughout the whole of his reign (48. 31, 65).

The granting of the title seems to have some connection with the coming of age. It is said at least of Kitti afterwards Vijayabāhu I. in 57. 61, that he attained the "rank of an *ādipāda*" in his sixteenth year. Here the political conditions of the time preclude the idea of an act on the part of the reigning king. At first sight it may strike one as strange that the title of *ādipāda* should be ascribed to Dappula, the sister's son of Aggabodhi VI. 48. 90, 93 and also to his two nephews 48. 116 who were otherwise (48. 110) designated simply as "princes". According to the prevailing law Dappula

dignity of a *rājīnī* and that she then had the building erected which is mentioned in the verse.

has no claim to the succession, but as we shall see, he was an ardent champion of another law. Thus he must have claimed the title advisedly, as did his two relatives who on their side declared themselves his legitimate heirs.

The eldest *ādipāda*, the one nearest the throne bears the title of *mahādīpāda*, *mahādīpāda* "grand *ādipāda*". Mahinda as the eldest of the three younger brothers of Senn I. is so named 50. 10, the two others, Udaya and Kassapa (see above), are *ādipādas*. Thus the title of *mahādīpāda* is closely allied with the term *yuvārāja*. It is expressly said of this Mahinda (50. 6) that he was *yuvārāja*. Udaya II. confers the dignity of a *mahādīpāda* (*mahādīpādohannamki* (ap. 51. 91)) on his brother Kassapa who in the sequel becomes his successor (52. 1). For lack of an heir male Aggabodhi I. appoints his sister's son of the same name *mahādīpāda* (42. 38), and is eventually succeeded by him on the throne. Kitti-Vijayabāhu I. is in Itohaga after the subjugation of his foes. But henceforth he has the position of *yuvārāja* (*yuvārājapade* 58. 1) until his consecration as king and bears the title of a *mahādīpāda* (58. 7). The *mahādīpāda* of the usurper Dāthopatissa was according to 44. 136, his nephew Ratanadāṭha. But at the same time Kassapa (afterwards K. II.) is described as *yuvārāja* (44. 137) since as younger brother of the legitimate king Aggabodhi III. Sirisamghabodhi he had the right to the succession. The granting of the title *mahādīpāda* seems from 67. 91 to have been a festive act, the prince receiving a fillet which was obviously his special badge.

It may be mentioned that the two titles *ādipāda* and *mahādīpāda* frequently occur¹ in inscriptions in the forms *āpi* and *mahāpi*.

¹ See WICKREKASSHE, EZ. I, Index s. *vv.* That *mahāyā* also (see I. c. p. 26, n. 4; p. 98, n. 5; p. 107, n. 6; p. 225, n. 8) should stand for *mahādīpāda* raises doubts. The disappearance of *p* in the joint of the compound is surprising. In favour of the identification, meanwhile, is the fact that the frequently occurring phrase *āpi maha-yā siri vīḍha* (EZ. I. 26, 91, 221) is replaced in the inscription of the Jetavanārādha (EZ. I. 294) by *ayi-yā maha-yā siri vīḍha*. Committee has every

The heir to the throne has as we have seen, the title *yuvrāja*. This brings us to the question of the right of succession obtaining in medieval Ceylon. But first a remark on the relation of the term *yuvrāja* to that of *uparāja*.

In the first place I must point out that the investiture of the *uparāja* was a solemn ceremony. The *uparāja* is "consecrated" like the king or the *mahesi* (*Mānava uparāja* *Abhisicca* 44. 84; *uparāja kamāram ca abhisicca* 48. 42, cf. 48. 69; *Mahinda . . . uparāja Abhisicca* 51. 7; cf. 51. 12). So far as I can see, the expression "consecrate" is never used of the *yuvrāja*. One is *yuvrāja* either in *virtus* of the right of succession or if necessary or desirable, the position of *yuvrāja* is conferred like an office or a title (*adasi yuvrājatam* 49. 3; *yuvrājapadam qdā* 52. 42, 53. 4, 54. 1 and 58); one is nominated *yuvrāja* (*yuvrājajāta* 53. 28), appointed to the position (*thepetā yuvrājatte* 45. 23). It is self understood that these expressions of a more general kind are also used for the appointment of an *uparāja* (e.g. 41. 93, 42. 6, 48. 32). The main point is that where a "consecration" is spoken of (*abhi-sicca*) this has never reference to a *yuvrāja* but always and without exception to an *uparāja*.

A *yuvrāja* is found in every reign along with the king. Of a more limited number of rulers it is related that they appointed an *uparāja*. Frequently the *yuvrāja* is invested with this dignity. We can almost say that this was the rule, so that the announcement of the appointment of an *uparāja* contains the information that the individual in question was at the same time the heir to the throne. Aggabodhi III. consecrates his younger brother Māna (44. 84) *uparāja*, his heir to the throne according to the law, and described later (44. 123) as *yuvrāja*. After Māna's premature death his next youngest brother Kassapa becomes *uparāja* and *yuvrāja* (44. 124, 137). In the same way Mahinda is the *uparāja* of his father Aggabodhi VII. and is called in the sequel *yuvrāja*

right to point to this passage when he explains *Mitvārañña* as *Muhūr-paddaratha*.

(48, 69, 75). The same is the case with an unnamed son of Mahinda II. who however dies before him. It is related of Vijayabāhu I. that he first made his next youngest brother uparāja (59, 11), thus acknowledging him as his heir, his yuvāraja. On his death he transfers the dignity of uparāja to the youngest brother Jayabāhu (60, 86, 87), who is then (61, 3) called yuvāraja.

In view of these instances the appointment of another individual than the yuvāraja to be uparāja would seem to be a rare exception due to very special circumstances. Aggabodhi I. for instance, appoints as uparāja his maternal uncle, but the yuvāraja is his younger brother (42, 6) who is not even named and presumably died before the king. Sene II. consecrates as uparāja his younger brother Mahinda who was also yuvāraja (51, 7, 13). After his quarrel with Mahinda he transfers the dignity of uparāja to his own son Kassapa (51, 12). In his disappointment at his experiences he probably wished to exclude his brothers altogether from the succession but this he fails to do. Mahinda remains nevertheless yuvāraja and at his death his place is taken by the next youngest brother of the king, Udaya (51, 68).

The matter, I think, is clear and just what one has from the first expected. Yuvāraja is the legitimate heir to the throne. The dignity of uparāja on the other hand, is a position of trust carrying with it certain rights, apparently a share in the business of government. It seems to have been a matter of the king's pleasure whether to have such a support in his royal office or not.

As to the right of succession, the rule was that the next youngest brother of the king succeeded him on the throne. Only when no other brother existed did the crown pass to the next generation, and here again to the eldest son of the eldest brother of the preceding generation. There are frequent instances of such a sequence.

Aggabodhi V. is succeeded by his younger brother Kassapa III. he being followed by the third brother Mahinda I. Then the succession passes to the next generation and as Aggabodhi

apparently left no son of equal rank, to Kassapa's son Aggabodhi VI. If he had had brothers capable of succeeding him, they would have been his heirs. As this was not the case, Aggabodhi VII. the son of Mahinda becomes king after him (48. 1, 20, 26, 42, 68).

Sena II. has three brothers. Mahinda the eldest of them is *yuvrāja* (51. 13). He dies however, before the king. Hereupon the next brother Udaya II. becomes heir and successor of Sena II. (51. 63, 90) and after him the youngest brother Kassapa IV. (51. 91; 52. 1). Hereupon it is the turn of the next generation and in the first instance the sons of Sena II. — Kassapa V., Dappula III. and Dappula IV., then those of Mahinda — Udaya III., Sena III. and Udaya IV. Of Kassapa V. it is expressly stated that he came to the throne in regular succession, that is according to the existing law (*Kanmagata* 52. 37). Udaya II. and Kassapa IV. seem to have left no legitimate heirs. Thus after the death of Mahinda's youngest son the sons of Kassapa V., Sena IV. (53. 39; *Lankabhishekam Kanmagatam* 54. 1) and Mahinda IV. (54. 1, 7) come to the throne.

After the three brothers — Mahinda III., Aggabodhi VIII. and Dappula II. — had reigned in regular succession (49. 38, 43, 65) the crown went by rights to the like-named son of the eldest of them. But Dappula desires to reserve it for his own son. Hence he does not make the younger Mahinda (8) *Upipāda*. That this was a breach of the law is clear from 49. 84. Mahinda betakes himself full of resentment to India.

An important point is the custom of bestowing on the *yuvrāja*, the Southern Province — Dakkhinapadesa — that is the region west of the central mountains as far as the sea-coast (45. 23; 50. 43; 51. 19; 52. 1). This was after Rājagṛha economically and politically the most important province in the kingdom, even more so than Rōhaga which always maintained a more independent and special position. Dakkhinapadesa is in consequence directly described as *yuvājanāgraka* 67. 26 and 79. 60. According to Cūvavāra, as already mentioned above (p. xviii note), the name of Māyārāṭha

which appears later (81. 15, 18, 62; 87. 24) would mean the same, being derived, as he explains, from *Makādiyādarattha*.

Without doubt the Sinhalese right of succession rests on patriarchy. Nevertheless in Ceylon as elsewhere in India, remnants of an older matriarchy have been preserved. This is particularly noticeable in the part played by the sister's son, the *bhūgineyya*. The fact of this relationship being designated by a special term is in itself significant (Skr. *bhūgineya*). For a brother's sons no such term exists. They are merely called *sānayo*. Thus Parakkunabāhu is called (63. 51) the son (*sāna*) of his uncle Kittisirimegha who again is called his father (*pita* 63. 53). Their relationship to one another is always described as that between father and son. The three brothers Mānubharaya, Kittisirimegha and Sirivallabha are even described as the "three fathers" of the youthful Parakkunabāhu (64. 33, 55). One is reminded of the conditions of ancient polyandry.

If a distinction is to be made between the uncle who is the father's elder brother, and between the father's younger brother, the first is called the *mahāpitā* and the second the *cullapitā*. Thus Sena I. is the *mahāpitā* of Sena II. (51. 24). The cousins who are the sons of two brothers call themselves quite consistently brothers, as for instance, Aggabodhi VI. and Aggabodhi VII. (48. 61), the sons of the brothers Kassapa III. and Mahinda I. Thus Buddhangosa calls Ānanda the brother of the Buddha because he was the son of his uncle (*Tathāgatassa bhātū cullapitā-patto* DCo. I. 4).

It is undoubtedly the case that the sister's son enjoyed a certain preference: the last remnant of that special position accorded to him under matriarchy. Dhātusena's sister's son holds the important office of *senāpati* and receives the king's daughter in marriage (88. 81). In the same way Dappula II marries his daughter Devī to his sister's son Kitteggabodhi (49. 71).

This remnant of an earlier matriarchy can at times be a furthering or a disturbing factor in the right of succession. Aggabodhi I. makes his brother *yantrāja* and appoints his

sister's son *malayarāja*. Later on he gives him his daughter in marriage and confers on him the dignity of *anubodhiyāda*. This sister's son afterwards ascends the throne as successor of his uncle under the name of Aggabodhi II. (42, 6, 10, 38, 40). It is not necessary to assume a breach of the law here. We may suppose that the younger brother of Aggabodhi I., the original *yuvrāja*, had died before him. As no male heir existed, the crown might legally go to the relative in the female line¹.

The matter is somewhat different in the case of Kassapa II. He had it is true, no younger brother but he had sons of whom the eldest Mānaka was his legal successor. As these sons however were minors, he summons his sister's son Māna from Rohana and entrusts him with his sons and with the kingdom. Here we have a regency carried on however, after Kassapa's death, not by Māna but by his father Dappula, Kassapa's brother-in-law. The whole affair causes serious disturbances in the kingdom (45, 6 ff.).

A zealous champion of matriarchy and of his claims to the throne based on it was Dappula, the *bhāgīcīyya* of King Aggabodhi VI. Sittiniegha. He waged a long and obstinate fight with Mahinda II., Aggabodhi's son who was the legal heir, no younger brother existing. He was supported in his struggle by two sister's sons in Rohana who in their turn hoped to become his heirs (48, 96, 98 ff.). Here we have obviously matriarchy against patriarchy.

Of special interest is what is related as to the settlement of the succession after the death of Vijayabāhu I. (91, 1 ff.). The *yuvrāja* is his youngest brother Jayabāhu. If he ascended the throne then Vijayabāhu's son Vikramabāhu who is sojourning in Rohana, would be his heir and successor. But now begin the intrigues of MITT, the sister of Vijayabāhu and Jayabāhu, who taking her stand on matriarchy seeks to divert the crown to her line. In agreement with the highest court officials she decides that Jayabāhu shall indeed be con-

¹ Pānkkusabāhu I. is also succeeded by his *bhāgīcīyya* Vijayabāhu (90, 1), since the male line is extinct.

secrated king over Lankā, but that the dignity of uparāja and therewith the succession (see above p. xix f.) shall be conferred on her eldest son Mānūbhaya to the exclusion of Vikkamabāhu. That was a coup d'Etat and the chronicle too says expressly that here was a distinct breach with old established custom (*pubbacirittamagga*).

By way of supplement a brief remark on the dignity of the *malayarāja*. It is not clear whether this was conferred only on members of the royal family. Malaya is the name of the central mountain region of Ceylon which however, according to the testimony of the Culavangipāsa (70, 3 II.) was in Parakkamabahu's time, that is in the 12th century, still a wilderness. Nevertheless the title "Malaya King" must have denoted some kind of dominion, if only a nominal one, over that province.

Sitakāla makes his second son Dāthapabbuti *malayarāja* (41, 35). The *yuvatīja* according to liw was his elder son Moggallāna (afterwards Moggallana II.). But it was not he but the *malayarāja* who got the province of Dakkhinadesa. Perhaps the custom of bestowing Dakkhinadesa on the *yuvatīja* had not at that time taken root, or else Dāthupabbuti was to be specially favoured. After his father's death he seized the government by force from Moggallāna.

Under Kassapa V. his younger son Siddhattha is *malayarāja* (52, 68), and this would seem to be the normal condition as against the granting of Dakkhinadesa to the eldest son. Under Aggabodhi IV. there is mention of a *Malayarāja* Bodhitissa (46, 29), but nothing is said as to the relation in which he stood to the king. The dignity is conferred by Moggallana III. on the traitorous *senāpati* of his predecessor Sarphatissa (44, 43, 53). No conclusion can however be drawn from this. Moggallana III. was apparently himself a usurper. He was commander-in-chief of Aggabodhi II. (44, 2), as Sarphatissa before him had been *asiggrāha*. Here it was the case of founding a new dynasty.

A later form of the title showing Dravidian influence, is *malayarāyaro* (70, 62, 155).

III

Offices, Dignities and Titles in mediaeval Ceylon

It is interesting to note how the organisation of officialdom and the system of titles became more and more complex, reaching a climax in the middle ages about the time of Parakkamabūlu. The difference between the Cūlavāmpa and the older Muhāvāmpa is here a very considerable one. In the first we meet with an imposing array of expressions and designations which are absent from the other.

Nor is it easy at times to determine whether a word is merely a general term for an official or whether it is associated with a strictly defined sphere of action. This is the case for instance with *adhibārin* and *adhibāryaka* (*adhibāraka*)¹. These terms almost certainly represent a difference in degree: for according to 70. 278 Parakkamabūlu conferred on the Adhibāraka Mayūgeha as a reward for his military services, the dignity of an adhibārin (*adhibāripadeya*). The title *Dāniśadhibārin* may be mentioned here. It is borne by one of the two Rakkhas, the generals of Parakkamabūlu (75. 20, 69 ff.), further by a *gāyakāmaya* named Ādīca (76. 39 ff.).

The word *amācāra* (Skr. *amātya*) is certainly one of general meaning. It is used alike of civil and military officials. To translate it always by "minister" I believe is wrong. By comparison with what we now understand by that word it gets a shade of meaning foreign to it. *Sāmantri* I believe to be a purely military title. It has the same meaning as our word "officer", corpscommanders of various ranks subject to the commander-in-chief (cf. for ex. 69. 16; 70. 57, 67, 173, 314-6, 319). Even when it stands next to *mānyalikā* it pro-

¹ Cf. notes to 70. 278 and 72. 10. The word *adhibāra* has also in the *Kautilya* the meaning "sphere of action", proper authority, office. Cf. J. J. Meyer, Das altindische Buch vom Welt- und Staatsleben, das *Arthashastra* des Kautilya, p. 291, n. 1; p. 480, n. 2.

bably means a military official alongside of the civilian, the governor of a *mangala*, of a larger or of a smaller district (46, 31; 69, 5, 15) by which is apparently meant the smallest division within a province, a *rājha*.

Nāyaka would also seem to be a general term. It about corresponds to the English "Colonel". Sirināga the uncle of Jetthatissa III., bears this title 44, 70. Vajiragga is the *nāyaka* of Udaya II. (51, 105, 118) and Rukkha that of Kassapa IV. (52, 31). Not infrequently *nāyaka* is found in compounds thus in *kañcukināyaka* (see note to 72, 58) "Head or chief of the chamberlains", or in *sākthiṇīyaka* (70, 278; 72, 31, 41; 75, 75), or in *sāmūtharīhāryaka* "chief of the astrologers" (57, 48). *Kesadhatunāyaka* (see below) also perhaps denotes a higher rank among the members of the Order of the Kesadhatus. The function of the *kramānāgaka* or *kramānātha* (72, 58, 206; 74, 168) is not clear nor the meaning of the title *dātariyānāyaka*.

On the other hand it is probably certain that *dāgganāyaka* (*dāgganāthak*) denotes an officer of high rank¹. Our rendering of it by "General" probably meets the case. Amongst the commanders of Parakkamabahu the two brothers Kitti and Sampkhallimtu bear the title (70, 279 ff.) as also the Naguragiri Gokappa (70, 68) and others (see note to 70, 5).

Head of the whole army is however the *senāpati*². His position was without doubt one of extreme importance and the king only granted it to a man in whom he had the fullest confidence. Dhatusena appoints his sister's son *senāpati* (38, 81). In the same way Parakkamabahu II. in the war against the

¹ *Dāggī* must be taken in the meaning of "army". According to J. J. Maren (loc. cit. p. 393, n. 3; cf. also p. 894) the expression *dāgganāyaka* should also be inserted in the *Kauṭilya*, the name as the *vedo dūḍḍalya* of *Kaumandaka*. Here also a corps-commander is meant.

² To *dhejīnāpati* we have nothing but a synonym for *senāpati*. In the translation I have always therefore inserted "*senāpati*". In the *Kauṭilya* (10, 8) the *senāpati* has not a commanding position. He is here commander of 10 *padikas*(?) and there are 10 *senāpatis* under one *nāyaka*. Cf. J. J. Maren, l. c. p. 896. Sivassasya differs somewhat, *Kauṭilya's Arthashastra*, p. 452.

Jāvaka, entrusts the highest command in the army¹ to his sister's son Virabāhu (81. 41). I do not think however, that the conclusion is warranted that this position was reserved for the *bhāgavayya*. He could indeed become senāpati if he had the necessary qualifications and if he possessed the confidence of the monarch, but the king was not bound in his choice by conditions of relationship. Udaya who had distinguished himself by his courage, was made senāpati by his father Mahinda II. (48. 154), just as Mahinda, afterwards Mahinda II., was made senāpati by his father Aggabodhi VI. Our chronicle mentions a whole series of senāpatis by name without saying whether and how they were related to the king (48. 78). Migāra is the senāpati of Kassapa I. (39. 6), Utthara that of Moggallāna I. (39. 58), Vajira of Dappula II. (49. 80), Bhadda of Sena I. (50. 82), Kuṭṭhaka of Sena II. (51. 88), Rakkhaka Ilūṅga of Dappula IV. (53. 11), the nāyaka Vilurugga of Udaya IV. (53. 46), Sena of Mahinda IV. (54. 13), Deva of Parakkamabāhu I. (70. 123), Mitta of Vijayabāhu IV. (90. 2). Of Sena Ilūṅga, the senāpati of Kassapa IV. it is merely said that he belonged to the royal family (52. 16). It would be very remarkable if in all these cases or even in the majority of them the *bhāgavayya* should be meant and the chronicler not mention the fact.

A special title is that of *sakkasenāpati*². Kassapa V. appoints as such his own son (*sakkasenāpatiññanaya datus* 52. 52; cf. 52. 61, 64, 72, 74). After his death the dignity is transferred to his son, thus to Kassapa's grandson (52. 79). I believe we have the same title in the *sakseera* of the Bilibera inscription (EZ. II. 40 ff.). A synonym of *sakkasenāpati* is *sakkasenāt* (54. 53). Difficult of explanation is the term *andhasenāpati* which occurs but once (41. 87). I am inclined to think that Andha here is the Skr. *awdhra*, the name of a people which occurs along with such as *palinda* and *gabara*.

¹ The title *senāpati* is, however, not used here.

² The word means "senāpati of Sukka" (the King of the gods), denotes therefore very high rank. We may infer from its meaning that it was merely a title and not the name of an office with special functions.

Like these two names *Audha* might then have reference to the Vūddhas and *audhasenapati* would be a title with its counterpart in *dātūlōdhikāra*. This last title is borne by one of the generals Rakchha (75, 20, 69, 74 &c), as well as by the Gayakāmata Ādīca (76, 39, 63, 64).

Amongst the officials in personal contact with the king are the umbrella-bearer (*chattagāhaka*) and the sword-bearer (*asiggāhaka*). The umbrella is the symbol of the royal dignity. Saṅghā, the daughter of Mahūnāma is married to the king's umbrella-bearer — a proof of the high rank held by this official — and obtains for him the crown by murdering her brother of inferior rank (38, 1-2). Under Vijayabahu I, three brothers revolt against the king, one of whom is the "chief of the umbrella-bearers" (*chattagāhakarātha*), the second *dharmagachchikāntyaka*, the third *seṭṭhimāha* (59, 16). These two last names of offices do not occur elsewhere in the Culavarpita. The first of the two (lit. "chief of the House of the Law") is probably the highest judicial official, the second the "President of the Guild of Merchants".

The title *asiggāha* was like that of the umbrella-bearer without doubt one of high rank. Moggallana I. gives his sister in marriage to his sword-bearer Silākāla and entrusts him with the guardianship of the Hair Relic (*kesadhatu* 59, 54, 55). Perhaps we have here the beginnings of the Order of the Kesadhatu. Aggabodhi II. appoints a relative of his namesake *asiggāha* (42, 42). Moggallana III. appoints as sword-bearer the son of the senāpati of his predecessor Saṅghatissa to whom he feels under obligations for helping him to obtain the sovereignty (44, 43). Later on this same sword-bearer himself gains the crown and reigns under the name of Silāmegharāyaṇa (44, 64-65), just as Saṅghatissa had been *asiggāha* before his ascent of the throne (44, 1).

Of great importance was the office of the Government Scribe (*prakalikha*). We may assume in Ceylon the same or similar conditions as the Kauṭilya describes¹ them for the

¹ Arthashastra 2, 10 (28 th subject); J. J. Meyer, p. 160 ff., in Snævar's translation p. 20 ff.

India of the period of which it writes. The Government Scribe is called here likewise *lekhaka*. His task is the drafting of the royal edicts (*sāsana*) to whose content and form the greatest importance is attached. The rules laid down by the Kautilya are extraordinarily minute. The *mahālekha* of Kassapa IV. was called *Sena* and I have pointed out (note to 52, 33) that this official is also mentioned in inscriptions. The Government Scribe of the younger Mānubharapa was Mahinda (72, 1, 4, 166). He had it seems at the same time military rank. The same holds good of Rakkha the *mahīlekha* of Parakkamabāhu I. (72, 161, 170, 182).

Several official titles are formed with the word *pottakin*, namely: *bhāṣṭava-*, *ādi-*, *māla-* and *jīvita-pottakin*. We shall see that it is probably a case here of various synonymous designations for one and the same office. According to its origin *pottakin* has reference to an official who in some sphere or other has to do with book-keeping, the making of lists and inventories. Now *bhāṣṭavapottakin* is of itself intelligible. It probably corresponds¹ to *bhāṣṭagarāshyaka* "overseer of the provision house" in the Kautilya. The title is borne (72, 182) by an officer of Parakkamabāhu I., Kitti² by name. But the same Kitti is also described (72, 27, 267) as *ādipottakin*. This therefore is probably a synonym of *bhāṣṭavapottakin* and means simply "first or highest *pottakin*". But the same meaning is also attached to *mālapottakin* which is the title of Māna (75, 139, 140) another officer of Parakkama. I may point to *mālathāva* (57, 38) "the first, the highest and most influential position", the foremost office in the state. My impression is that *jīvitepottakin* has the same meaning. This title is also applied to Kitti (74, 90) as well as to another official of Parakkamabāhu's Manilin by name (70, 313; 72, 161). It should be remembered that the Skr. *jīvita* means "(livelihood, food". By *bhāṣṭava* was meant the necessary food-stuffs which were under the supervision and control of the *pottakin*.

¹ Arthashastra 2, 16 (33rd subject). In J. J. MEYER p. 118 ff. In *Sāmarasāra*, p. 112 ff.

² Besides Kitti also Bhūta in 72, 196, another officer of Parakkama.

Only once is mention made of a *gāyakāmaceca* (76. 39). This as the etymology shows, was apparently an official whose business was finance or accounts. In the Mahābhārata the *gāyaka* (BL. s. 7.) is placed side by side with the *lakkha*. It is difficult to say what *sabhapati*¹ (37. 64, 70) or *sabhaṇḍyaka* (thus 67. 81, 80) stands for. The context shows almost certainly that it denoted an officer of very high rank.

In conclusion I mention some terms which are manifestly nothing but honorary titles, bestowed by the king for public services such as those in war. In the first rank of these is the title *kṣeṇdhata*. I have noticed it in the note to 57. 65. It is a distinction corresponding to our orders. It may have originated in the members of the Order being entrusted with the care of the Hair Relic. See above p. xxvi. Later on this became a mere formality. It is doubtful whether *kṣeṇdhata* in the meaning of "member of the K. Order" is an abbreviation for *kṣeṇdhatsuṇḍyaka* or whether this last term denotes a higher rank within the Order.

Several of the titles are joined with the word *giri* (Skr. *giri*) or *galla* (Sinh. *gala*). It is not impossible that in such titles names of localities are meant as in the family names of our nobility. Very frequent is the title *nagaragiri* or *nagara-galla* (see note to 60. 35). Again we have *māragiri* (note to 72. 11), *lakshagiri* (note to 72. 27), *nilagiri* (note to 70. 137), *lokagalla* (note to 72. 222) and the uncertain *jītagiri*. All these are verifiable as place names: Nagarsgalla (48. 38), Marugalla (55. 26) or Marapabbata (48. 129), Lakshagiri (70. 88) or -pabbata (66. 80), Nilagiri (70. 90; 72. 12) or -galla (70. 14, 16, 88) and Lokugalla (74. 79, 81, 83, 166).

In addition *lakkhaṇa* seems to have been a title (see note to 70. 218) and such are most certainly the terms *lakkhaṇṭha*, *lakkhaṇḍinatha*, *lakkhaṇḍināyaka* (see note to 70. 24), as also *lakkhaṇḍikarin* (see note to 70. 278). The last, it is worth noting, denotes a higher degree in rank.

¹ P. *sabha* means "hall, assembly room". In Sanskrit the word is also used for a "law court". *Sabhapati* might therefore denote a high legal official.

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Chap. 70

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Chap. 72

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2 (No. 35)

TO THE EXALTED ONE, THE PERFECT ONE
THE FULLY ENLIGHTENED ONE
REVERENCE!

CHAPTER XXXVII

(Continuation)

THE SIX KINGS

So after the Ruler Mahāsena¹ had in consequence of his 51 association with impious people, done good and evil all his life, he went according to his doing². Therefore should the 52 wise man shunning from afar as a poisonous serpent, the company of the impious, do speedily that which tends to his own salvation. Thereupon his son Sirimeghavappa³ be- 53

¹ There is not the slightest doubt that with c. 51 the work of the continuator of the old Mahāvagga begins. We must assume that originally an ornate strophe followed 51. 60 as conclusion of Mahānūma's work. The continuator like his successors (cf. 79. 64; 90. 102), veiled the gap. The content of the lost strophe is apparent from c. 51—52 as also from the last verse of the Dipanurpa (22. 76), which Dhammakkī seems to have taken as his starting-point.

² P. *gata pathikarmanam* "he went according to his karma" a frequent expression (cf. JĀCo. I. 108¹¹, 138¹², 176¹³; II. 310¹⁴ etc.) with reference to the five *gati* or forms of rebirth... 1. in Hell, 2. an animal 3. as peta "ghost", 4. as man, 5. as deva "god". Here one must bear in mind that *karma* "doing" is for Buddhist readers or hearers a technical term, the conception for the sum of all our good and evil deeds in the latest as in the former existences. Our rebirth, our whole fate is determined by *karma* which is distinctly held to be something concrete.

³ King Siri Mekarana Aha is mentioned in the inscription of Debel-gala (20 miles E. N. E. of Amuridhupura) which is dated in the first year of his reign. Mr. Mukerji (AJC., p. 30) attributes the inscrip-

came king, bestowing like Mandhātar¹ all kinds of blessings
 54 on the world. In the Mahāvihāra which Mahāsena fallen under
 55 the influence of evil people, had destroyed, he gathered
 56 together the whole of the bhikkhus, went thither himself,
 57 greeted them respectfully, seated himself and asked them full
 58 of reverence: "What then has been destroyed by my father
 in company with Sumghamittā?" The bhikkhus answered the
 Lord of men: "Although thy father strove to bring about the
 removal of the boundary², he was unable to do so, as there
 were still bhikkhus within the boundary. Seven bhikkhus
 59 namely, were hidden here in an underground room. The minister Soga and the still worse Samghamittā influenced the

tion to the king Gotabhūya (Mhs. 36. 06). There are however, not far from Debel-gala at Timbirivoya two further inscriptions in which our Sirimeghavayya is undoubtedly mentioned. DSA. ASC. VIIth Rep. 1891 = SP. XIII. 1896, p. 60. Sirimeghavayya is further mentioned in a Chinese source, in the Ning-Tschaou of Wang Hien-tee under the name of Chi-mi-kia-po-me ("cloud of merit"). He is said to have sent two Bhikkhus to India to the King Sarn-nan-en-to-lo-ku-to, that is Sudragupta (who reigned according to V. A. Smith approximately between 345 and 380 A. D.), asking him to provide shelter there for the Sinhalese monks who were on a pilgrimage to the sacred tree at Bōgaya. Cf. STEVENS Lévi, JAS. 1900, p. 316 sqq.; J. M. SENAKRATIYE, JRAS. C. B. XXIV, Nr. 63, 1, p. 70; H. W. COMBES, Short History of Ceylon, p. 29.

¹ A legendary king of the dynasty of Mahānupulana, son of Upasatha. His story is told in the Mandhātar-Jitaka (Nr. 255 — JĀCo. II. 310 E), which is again quoted in JĀCo. III. 210^a. The name Mandhātar occurs already in the Rigveda. In the Anguttara-Nikāya (A. II. 17) Mandhātar is described as *agni kīmabhaṇḍum*.

² P. *ārādy' upphāsāy*. What is meant here is the boundary of the enclosure of the Mahāvihāra. The verb *upphāsāt* means "to put on one side, to set aside", as for instance, *shāphāy*, the door bolt, Vin. II. 297¹⁶, III. 119²¹; then "to open, to undo", for instance, *kacchākāy*, Mhs. 36. 28; *śāpāśājāra* JĀCo. I. 124¹², II. 31¹⁰; *thāpāy* Thys. 39¹⁶; lastly "to make known, to reveal", e.g. *atthādāna* JĀCo. IV. 61². The removal of the boundaries would only have been legal, if the bhikkhus themselves had given up the vihāra.

³ The Thera Sumghamittā belonged to the Vettula sect and worked together with his lay disciple Soga for the advantage of the Abhayagiri-vihāra against the bhikkhus of the Mahāvihāra. See Mhs. 36. 110 E, 37. 1 E

king and determined him to do evil. They destroyed the splendid seven-storeyed Lohapāsāda¹ as well as various other buildings and carried off (the material) to the Abhayagiri (-vihāra)². In the court of the Cetiya³ where four Buddhas had sojourned, the deluded ones had mango bears planted; behold (in its consequences) the intercourse with fools." When the King heard of these doings of his father, he being averse himself from all association with fools, had everything which his father had destroyed, restored in its original form. To begin with, he set up the Lohapāsāda, making visible as it were, the magnificent palace of Mahāpanāda⁴ on (the island of) Sthala.

¹ The Lohapāsāda was laid out by King Devānampiyatissa as dwelling for the inmates of the Mahāvihāra (Mhs. 27. 4 ff.). There are 1600 monolithic stone columns still standing which formed the framework of the lowest storey. As the stoutest pillars are the strongest, and had thus evidently the heaviest weight to bear, we may suppose the building to have been a stepped pyramid. The upper storeys were apparently of wood and were covered with plates of copper. Hence the name "Bronze Palace". The word pāsāda is applied to all larger buildings of several storeys. The meaning "palace" though not always appropriate, is of course so whenever, as below v. 62, the pāsāda of a prince is meant. That the Lohapāsāda was in the main built of perishable material is proved by the fact that under Śuddhātissa (77–60 B.C.) it was destroyed by fire and had to be rebuilt.

² Abhayagiri is without doubt the northern of the three large thūpas in Anurādhapura, Jetavāna the eastern, not conversely. The question was admirably treated recently by A. M. Hooper (Mem. ASO, I. 10 ff.). A reference might still be made to Mhs. 27. 83 where it reads: Mahārathasattama uggave Jetañcūmaka Jetavānūvihārau svārūpante pāsāday. This of course is applicable only to the eastern not to the northern thūpa.

³ Regarding the untranslated termint (here cetiya) see Mhs. trsl., Appendix I, p. 202 ff. Cetiya and thūpa are used synonymous for the bell-shaped structures designed to hold relics. The fundamental form was without doubt the burial mound.

⁴ A legendary king of the Mahāpanāda dynasty (Mhs. 2. 4). An account of his splendid palace (yāpa) is given in the verses Thag. 163–4 = Jā. II. 884 (Mahāpanādajātaka). It was sunk in the Ganges at Piyāgn. A legend relates of the Therī Bhaddaji that to prove his miraculous strength, he raised the palace with his toes out of the bed of the stream and showed it to the astonished people. (Jā. II. 888; Mhs. 31. 7 ff.)

63 He built up all the demolished parivepas¹ and fixed the re-
 64. venues of the helpers of the monastery² as heretofore. The
 wise (Sirimegharappa) refilled the vihāra which had become
 sparsely inhabited through his unwise father having stinted it
 65. of necessaries. In the vihāra begun by his father in Jetivāma³
 66. the monarch had all unfinished work completed. Now when
 the Ruler of men had heard from the beginning the whole
 history of the Thera Mahinda, the (spiritual) son of the Ruler
 67. of the Samaptes (Buddha), he felt a believing joy in his merit
 68. in having brought the island to the faith and thought: "Of
 69. a truth the Thera is lord over the island". He then had an
 image of gold made corresponding with the size of Mahinda
 70. and brought it to the Ambatthalā-etiya⁴, so called after the
 mango tree of the Thera⁵. There he left it on the eighth
 71. day. But on the ninth day he took a great host like to an
 army of the gods, as also the women of the harem and the
 inhabitants of the town, save the watchmen, gathered together
 also all the bhikkhus in Lankādipa, and freed the people who

¹ Parivepa (Sinh., pīrīvā) denotes now a building intended for the instruction of the bhikkhus. That parivepa originally, or at any rate in early times, must have denoted more than the single cell inhabited by a bhikkhu is clear from 37. 172.

² P. aramihāras. The aramihāra had to do work for the monastery and to keep it in order. See Vin. I. 206 ff. — Cf. Vin. II. 211² [E. the grades bhikkhu—saṅghera—aramihāra].

³ What is meant here is the Jetivāma-vihāra which was built according to Mbva. 87. 33, by Mahāsena in the Jetivāma which lies outside the southern gate of the town of Amarādhapuram (Mbva. 15. 302. See the note on 37. 59.) A special Jetivāma-vihāra did not exist. Cf. also below 52. 59 with note.

⁴ Cetiyanwathala (so also v. 69, 74). Probably a mere inversion for Ambatthalā-etiya metri causa. The Ambatthalā-etiya stands on a terrace of the Minnaka hill, now Milantale (8 miles east of Amarādhapuram) below the highest summit, on the spot where according to the legend, the emissary Mahinda converted King Devānuppiyatissa to the doctrine of the Buddha.

⁵ By the riddle of the mango tree (Mbva. 14. 17 ff.) the Thera Mahinda put the King's discernment to the proof. Even now there are mango trees planted near the Ambatthalā-etiya in memory of the event.

were in prison in the town. Then he instituted a great alms- 72 giving for all living beings, and celebrating with all offerings a matchless sacrifice, he went forth to greet the master of 73 the island, the best son of the Master (Buddha), as the King of the gods (Sakka) had aforetime (greeted) the Master¹. He 74 had the street from the Ambatthala-cetiya to the town pat in order even as the road from Vesāli to the town Sāvatthī, and 75 by the spending of a whole fortune on this occasion, as the King (Asoka), the father of the Thera (had done) on the arrival of the Thera Moggaliputta², he satisfied the poor, travellers 76 and beggars by instituting a great almsgiving and the bhikkhus by (the gift of) the four necessities³. Then the Illustrious 77 One with the wish: the people shall see the arrival of the Thera, lifted up the image amid great reverence, descended 78 from the mountain (Missaka), (and) while he placed himself at the head (of the procession), made the bhikkhus surround it on all sides — the golden image of the Thera shone as 79 the golden Mount Meru⁴ rising out of the milky sea (shines) when irradiated by the evening glow — and showed it to 80 the people with the thought: Even thus the Leader of the 81 World went forth to Vesāli to preach the Sutta⁵. Thus paying

¹ On the occasion of Buddha's visit to the Tāvatīsan-hāra etc. Cf. Divyāvadāna, ed. E. B. Cowell and R. A. Neill, 401; Racineau, Life of the Buddha, p. 80 ff.; Beisser, Life or Legend of Gaudama the Buddha, I, p. 223 ff.; Tā. Kāra, Manual of Indian Buddhism, p. 33.

² The fetching of the Mahinda image by Srimughnavaya is compared with that of Moggaliputtatissa by King Asoka, as it is described in Mhv 5. 245 ff. The Thera dwells in a hermitage on the upper Ganga. He is wanted to settle the disputes which have arisen in the Buddha Order. Only after many vain attempts does Asoka's emissary succeed in persuading him to take the journey to Pūjāliputta where the King receives him with the highest honours. There follows the holding of the Third Council.

³ चूपाचारी एताभि, namely: clothing (स्त्रोत्र), food (पृथक्षपता), dwelling (वासिनी) and medicine (भौषज्य).

⁴ Meru or Someru is the mythical world mountain which rises in the centre of the earth, on whose summit lies the heaven of the Tāvatīsan, of the 83 gods. S. Kusum, Kosmographie der Inden, p. 16, 187 etc.

⁵ Verses 86—90 form one sentence. The subj. is मामाजिहो in 86

reverence and homage (to the image) the Lord of men set out
 in the evening for the vihāra Sotthiyākara¹ which he had him-
 self erected near the eastern gate, and there also he let the
 image of the (spiritual) son of the Conqueror (Buddha) tarry
 three days. Then after he had on the 12th day put the town
 well in order, even as the town of Rājagaha at the first entry
 of the Master², he fetched the image from the Sotthiyākara-
 vihāra and brought it, while the town had the semblance of
 the ocean by reason of the great festival, to the Mahāvihāra,

taken up again by *rāja* in 47, so in 70 and *ayam* in 72, verb. fin.
dasset in 80, obj. *paṭibhāṣy* in 88 (taken up again by *tvam* in 77). The construction of the sentence is disturbed by the verb. fin. *sabbat* in 79. I believe either that the whole of verse 79 was inserted later or perhaps better still that it is to be regarded as a parenthesis. The Sutta preached by the Buddha in Vesāli is the Ratanasutta (No. 6 of the Khuddakapāṭha = v. 222 ff. or Cūlavaṇṇa 1 in the Subtanipāṭa). Its previous history is related by Buddhaghosa (Kh. A. p. 108 f.), appears also in the Mahāvaṇṇa (L 252 ff.). In Vesāli, the capital of the Licchavi clan (T. W. Rhys Davids, Buddhist India, p. 26 f.) had plagues caused by evil spirits arise. The terrified inhabitants appeal to the Buddha who is abjourning in Rājagaha. He comes, drives off the evil spirits and pronounces over Vesāli the verses of blessing (Saṃstyanīyapāṭha in the Mahāvaṇṇa) of the Ratanasutta. It is now expressly insisted on that the street from Rājagaha to the Ganges and again on the territory of the Licchavi from Vesāli to the Ganges was put in the most perfect order and decorated. I should therefore refer v. 74 also to the journey of the Buddha to Vesāli, though in that case Sāvatthī would be erroneously substituted for Rājagaha. That there was a tendency to make Sāvatthī a dwelling place of the Buddha is shown by Mrs. Rhys Davids's acute observations on the Saṃyutta-Nikāya. (The Book of the Kindred Sayings trsl. by F. C. Woomans, III, p. XI f.)

¹ From the description of the position the name would best fit that collection of buildings east of Amṛidhāpura now called Poliyankulam. The foundation of this vihāra would then have to be placed in the 4th century A. D., as Srimeghaṇṇya built it himself (*saṅghakutam*). The fact of the present ruins belonging in style to a later period is no argument against the identification, as all these monasteries were repeatedly enlarged and renewed.

² On the Buddha's first visit to Rājagaha on which occasion King Bimbisāra presented him with the Vejuvana park see Vin. I. 35 ff.; JāCo. I. 82²³ ff.; Ruchinga, Life of the Buddha, p. 48.

left it three months in the court of the Bodhi tree, brought it
then in the same (solemn) manner to the inner town and had
a handsome shelter built for the image near the royal palace
at its south-eastern corner. The wise, discerning (King) had
images of Jīthiya and of the others¹ made and put them in
the same spot. He set a watch there and spent a sum of money
as an offering and gave orders to proceed year by year in
like manner. In obedience to his order the kings of his race
keep up the custom here (in Ceylon) to this day and do not
neglect it. On the day of Pariṇāpā² he brought the image
from the town to the vihāra and ordered that every year an
offering be made on the 13th day. Beside the Bodhi tree
Tissavasabba in the Abhaya-vihāra³ he had a stone terrace
and a handsome wall built.

In the ninth year of this (King) a Brahman woman brought
hither (to Anurādhapura⁴) from the Kalinga country the Tooth

¹ The others Jīthiya, Uttiya, Sañchala and Bhadrusāla (Mhv. 12. 7),
the śākyavān Suvannā and the big-brother Bhadrula (Mhv. 13, 18, 14, 33)
were companions of Mahinda on his flight to Ceylon.

² Pariṇāpā is the ceremony observed by the bhikkhus at the close
of the three months' rains, that is the rains season spent in the vihāra.
The rains begins according to the directions of the Vinaya II. 137¹²; cf. with this Vin. A. III. 293¹³ (the commentary of Buddhangosa) on the day after the day of full moon of the month Asājha (May-June) or a
month later and lasts three months. As the Pariṇāpā festival takes
place on the 14th and 15th days of the third month, the 18th day
mentioned in v. 90 is the day immediately preceding it for which the
King ordains a yearly festival of offering. (See Th. Evam, Manual of
Indian Buddhism, p. 100.)

³ Differently rendered by Tissava-Wijesingha: "and he built stone
cornices and beautiful walls also at the Abhaya and Tissa-Vasabha vihāras,
as well as at the bodhi tree." I think, however, that vihāre
can only belong to budhipādagā. The sacred fig trees (*Ficus religiosa*)
are as a rule surrounded by a stone terrace. Vihāre Abhaya refers
without doubt the Abhayagiri-vihāra in the north of the town. I am
inclined to look upon Tissavasabha as the name of the Bodhi tree,
named perhaps after the name of the man who planted it and who
came from the village of Yonatha. There was a village of this name
near Anurādhapura its revenues (see 41, 97) being later made over to
the Jetavana by Mahāniga.

⁴ A more detailed account of this event by which the most famous

93 Relic of the great Sage (Buddha). In the manner set forth in
 94 the Chronicle of the Tooth Relic the Ruler received it with
 95 reverence, paid it the highest honours, laid it in an urn of pure
 96 crystal, and brought it to the building called Dhammacakka
 97 built by Devānappiyatissa on the royal territory. Henceforth
 98 this building was the Temple of the Tooth Relic¹. The King
 99 his heart swelling with joy, spent 900000 (kubupatas) and ar-
 ranged therewith a great festival for the Tooth Relic. He de-
 creed that it should be brought every year to the Abhayuttara-
 vihāra², and that the same sacrificial ceremonial should be ob-
 served. The Ruler had eighteen vihāras built and (he con-
 structed) tanks which always contained water, because of his
 pity for all living creatures. After performing innumerable
 many meritorious works such as offerings for the Bodhi Tree
 and the like, he went in the 28th year (of his reign) thither
 whither his merit took him³.

relic of the Buddha came to Ceylon, is to be found in the Rajavaliya (see p. 60 of H. Goyenkara's translation); in the Rajaratañcharaya (ed. Samanivasa, Colombo, 1887, p. 29) and in the Pūjāvaliya (Contribution to the History of Ceylon, extracted from the Pūjāvaliya, ed. B. Goyenkara, p. 23-4). The country of Kaliṅga corresponds roughly to the present Orissa on the mainland of India. V. 93 refers to the Dīpakhādharasāman written in 1211 by Dharmakīrti, an older namesake of the author of the first part of the Cilavapu, or to the copy of it written in the Sinhalese tongue. The Pāli Dīpakhādharasāman has been edited by T. W. Rice Davies, JPTS, 1884, p. 106 ff.

¹ One must look for the remains of the building in the so-called Daladā-Māligāru in the south-eastern part of the city of Anurādhapura, not in the ruin of the same name at the Thuparama. See E. H. Aitken, Ceylon Notes and Queries III, Apr. 1914, p. XII ff.

² „The Northern Vihāra of Abhayā”, the same as the Abhayagiri-vihāra. We often meet with the name Utama Mahi-Ceti in inscriptions. Thus in that of King Maṇi-Tissa, Wickramasinha, ED. I, p. 256, cf. also ib. p. 221, 226; as well as A. M. Hoggay, Mem. ASC. I, p. 12. In the older Mahāvapu (33. 116) we also find the name abhayagiravimuttisāra.

³ Literally: “he went there where was the way to rebirth (gati)”. Meant the same as gathākarmmā gato (see above note 2 to v. 51), here of course in a good sense. According to Pūjāvaliya and Rajāvaliya the king reigned fully 28 years.

The youthful Jetthatissa, the youngest son of his brother¹, then raised the umbrella of dominion in Lanka, (he being) experienced in the art of ivory carving. Extraordinarily skilful, he carried out many² difficult works and taught the practice of his art to many people. At his father's³ request he made a beautiful, charming figure representing the Bodhisatta, as beautiful as if it had been produced by miraculous power, as well as a chair of state with a back, an umbrella, a mayūpa⁴ with jewels: here and there⁵ (were) all kinds of work by him in splendid ivory. After ruling the island of Lanka for nine years⁶ and doing numerous meritorious works, he passed away in accordance with his deeds.

Thereupon his son Buddhadasa⁷ became king, a mine of virtues, as the sea (is such) of all jewels. Creating happiness by every means for the inhabitants of the island, protecting the town⁸, as the wealthy Vessavaṇa protects the town of Alakananda⁹, gifted with wisdom and virtue, a refuge of pure pity

¹ According to the reading *Mata tissa kāñchihā* as against *Mata t., t.*, cf. Colav. ed., Introd. p. XVII. Nevertheless I have scruples in adopting this reading, since in the historical literature of Ceylon Jetthatissa is distinctly called the brother, not the nephew of his predecessor.

² P. *carvam*. I do not believe that this word refers to painting. It is always a question of Jetthatissa's ivory carving only.

³ The „father“ may be king Śrimeghaṇavuṇa, the paternal uncle being always called *pitor*.

⁴ By *mayūpa* is understood a light, open, arbour-like structure whose roof is supported on pillars, often put up for merely temporary purposes.

⁵ The construction of the sentence is not quite clear. I think v. 108 c d is a summary of what has gone before.

⁶ Pāṇavāya has the same; but according to the Rājāvalī, 10 years.

⁷ The Sinhalese sources (Pujāv., Bājāv., Rājaratn.) call him Bujarāja. Also Nilāya-saṅgrahā ed. Wickramasinha, 16¹.

⁸ *Bukkamp* is to be supplemented from d by the object *parava*, while on the other hand *parava* must be supplemented by the participle *ratthay* from c.

⁹ *Vessavaṇa* — Skr. *Vaiśravasa*, patronymic of Kuvera the god of wealth. His capital is called in Skr. *Abha* (E. W. Beaufort, Epic Mythology, p. 142 ff.). In II. II. 147², 170¹ Alakamanī is called the capital of the Devas.

and endowed with the ten qualities of kings¹, while avoiding the four wrong paths², practising justice, he won over his subjects by the four heart-winning qualities³. The Ruler lived openly before the people the life that bodhisattas lead and had pity for (all) beings as a father (has pity for) his children. He fulfilled the wishes of the poor by gifts of money, those of the rich by protecting their property and their life. Great in discernment he treated the good with winning friendliness, the wicked with sternness, the sick with remedies.

Now one day as the King riding on the back of his elephant was on his way, in the principal street, to bathe in the Tissa-tank, he beheld a large snake smitten with belly disease, lying not far from the Puttabhāga-vihāra outstretched on its back on a white ant-heap to display its disease of the belly, called a tumour. He thought: the snake is certainly ill⁴. Thereupon he got down from the great elephant and approaching the great snake, thus spake the hero, the Spotless One, to the great snake⁵: "I understand, great Snake, the reason of thy coming. But ye (snakes) are very fiery⁶ and easily fly into a rage⁷. There-

¹ On the dase *vijñānabhūmi* see M. and W. Gombré, *Vati Dharmam*, p. 17. They are enumerated L. III. 274¹: *dāya* "giving of alms", *sīla* "leading a moral life", *pāṇīḍīga* "liberality", *ajjīvā* "fair dealing", *muditā* "gentleness", *tapas* "self-discipline", *akusīha* "without wrath", *acikṣipā* "not wounding", *kravī* "patience", *nirodhāna* "peaceableness".

² P. *cetāyaṇa* *ayati* *kilesa*. The four *ayati* are *duḥkha* "desire", *duḥkha* "hate", *moхa* "illusion", *bhey* "fear".

³ The cattāri *anugohāravatti* are *ādīva* "the giving of alms, liberality", *paṇīḍījanī* "friendly, winning speech", *athacariyā* "benignant action", *āśramātā* "sociability". Cf. 41, 56.

⁴ One must read "*nigra ruga ti mīchagam*". The *ti* is, as often, placed in the cruxis recto. Cf. 44, 10; 45, 20; 48, 10.

⁵ The verse contains a play upon words impossible for us to render, *nigra* being used in the threefold meaning of "snake" especially cobra, "elephant" and "great man, hero". Add to this the similarity in sound with *anigraha* (Skr. *agni* "guilt, sin").

⁶ P. *mukhātja*. Tischbirek's translation "highly gifted" is wrong.

⁷ Literally: "You are quickly such who bear the character of being wrathful". See Culava, ed., vol. II, Index 2, s. v. *kuppana*.

fore it is impossible for me to touch thee and so to accomplish my work; but without touching thee it is also not possible. What then is to be done?" At these words the prince of the snakes stuck his whole neck¹ into the cavity (of the white ant-heap) and remained lying motionless. He stepped up to it, took the knife that he wore at his side and slit open the belly of the snake. After he had taken out the diseased parts and applied an excellent remedy, he at once cured the reptile. Then he gloried thus: "Even the beasts have known my great charity; in the right way have I ruled." When the snake saw that it was cured, it gave the Monarch as a mark of esteem, its own precious jewel². The King placed the jewel as eye in the stone image of the Perfectly Enlightened One in the Abhayuttamavihara.

A bhikkhu on his mendicant round in the village of Thusavatthika had been given only dry mendicant's food. When then he went begging for milk he got milk with worms in it which he drank. In his belly the worms multiplied and fed on his bowels. Then he went and told the King. The King asked: "At what meal did this pain arise and of what kind is it?" The other answered: "At the meal that I took with milk in the village of Thusavatthika". The King recognised that it had been milk with worms in it. Now just at that time a horse had to be cured by bleeding. The King himself bled it, took the blood, gave it to the samaya to drink and spoke, waiting a moment³: "That was horse's blood." When the samaya heard that he vomited. The worms came up with the blood, the bhikkhu was cured, but the King showed his joy: "By a

¹ P. phaya, the hood of the cobra which it inflates when irritated. Put with phayañña "prince of the hooded snakes".

² In allusion to the widespread popular belief that snakes or particular snakes have a jewel in their head. Cf. for instance, Chakravartitavagga, JPTS, 1886, p. 14¹⁶.

³ I now prefer to read vittimayaya with the MSS. 8 3 or. 4, or vittimayya with the Colombo edition.

⁴ On the term vittava cf. R. O. Fransz, D. trsl. p. 304 ff. In the Mahāvagga the word is used in the same sense as bhikkhu.

single stroke of the knife worms, sumagu and horse have been cured: excellent of a truth are my activities as healer!'

132 A man in drinking water swallowed the egg of a water
 133 snake¹; out of it there came a water snake. It sucked itself
 fast² in his inside. Tortured by the pain caused by this he
 134 sought the King. The latter asked him as to the cause³. He
 recognised that a reptile was within him, made him fast a
 week and had him, after being bathed and rubbed with oil,
 135 laid on a well prepared bed. Now as he lay there in deep
 136 slumber with open mouth, he placed before his mouth a piece
 of meat with a string attached. (Lured) by the smell the rep-
 tile came out of him, bit fast at it and wanted to crawl in
 137 (again). Thereupon the King held it fast by means of the
 138 string, drew it out, threw it in a jug into water and spoke
 139 these words: "As is well known the physician of the Perfectly
 Enlightened One was Jīvaka⁴. Can the world show a work of
 140 his harder (than this)? Certainly he also would accomplish a
 work like this, — of that there can be no doubt — if he
 did it⁵ with the utmost care. Behold the consequences of my
 good deeds!"

¹ नदिधर्व. Cf. नदिनदिग्दधि J. I. 861^a, III. 101^b. In J. VI. 104^c the Conqueror explains the word *n.* by नदिनाप्ति. In Singh, also नदिधर्व means a water snake. The closely allied skr. word *dnyādhara* is a kind of lizard without feet living in the water (Bhāskaracharya-Rāya, s. v.).

² P. रुक्षो रुक्षितो रुक्षपृष्ठ, lit. "it stuck (or bored) its mouth in".

³ P. निदान is like skr. निदान a medical term: "the theory of the causes of diseases and of their nature: Antiology, Pathology" PTSPD, s. v. Cf. Milp, 272^a; *ayagapatti* as निदानम्.

⁴ For this famous physician, Jīvaka Kosañrahinaca, see namely Vin. I. 268 ff.

⁵ Tunsoen has misunderstood the passage. W. has got nearer to the sense, but he has misinterpreted *anubodhavāya Buddhaya* ("in all loving-kindness"). The meaning is this: Bodhadrākṣa has no intention of placing himself above Jīvaka, but his achievements are equal to the highest of those of Jīvaka. The latter also had to use all his skill to achieve such cures as Bodhadrākṣa can boast of having accomplished.

⁶ P. पुरुदायन, lit. "agent of required merit", a technical expression denoting the moment, in which the effects of former good deeds make themselves felt. See 58, 23.

In the same way in Helloligāma he saved a Capijāla woman 140 the fruit of whose womb had taken a wrong position¹, seven times with the child. A bhikkhu was disturbed² in his exercises by the writhing disease³; as he had become (bent) like a roof-tree⁴ the wise (King) freed him from his ailment. A 141 young man was drinking a little water in which were frog's eggs. An egg penetrating by the nostril entered his skull. It 142 opened and was a frog; it grew and dwelt⁵ there. At the approach of the rainy season the young man was greatly tor- 143 tortured by it. The King split the skull, took out the frog, put 144 the parts of the skull together again and cured the young man at once⁶. For the good of the inhabitants of the Island the 145 ruler had refuges for the sick set up in every village and placed physicians in them. He made a summary of the essential con- 146 tent of all the medical text-books and charged one physician with (the care of) twice five villages⁷ and gave the physicians 147 the produce of ten fields as livelihood. He also appointed phy- 148 sicians for elephants, horses and soldiers. For cripples⁸ and

¹ One must join *mūlhyaabhibhīṣy jātay*. On *mūlhyaabhibhīṣy* cf. Jauer, Medizin (der Inden), p. 61 f. *Satta vācī* belongs to *mūlhyaabhibhīṣy* as well as to *sukhitay* etc. "cared, saved".

² P. *anupphipita*. The verb (*upphipita*) is the term for awaking from the state of absorption in meditation (*saññidhi*). Thus Vin. I. 2²¹, 3²² etc. D. II. 160³ f.; M. I. 302^{4–10} etc. Also the substantive (*upphimā* M. I. 296⁴ etc. Manifestly our passage means that the pain awakened the bhikkhu out of his sleep of meditation.

³ P. *atathādīrīṣa*. See Jauer loc. cit. p. 113 f. The disease consists in contraction of the joints, cramp, paralysis etc.

⁴ P. *gopāśasāvaka* = roof beam in gable form △. The expression *gopāśasāvaka* "bent like a g." is used of people bent by age.

⁵ P. *tattha greshati* in the more general meaning "was there" (cf. skr. *tatpratī*), the present expressing the permanent condition.

⁶ Id. made him (as he had been) originally.

⁷ I do not take *strañhaesaghaṇay* as does Trenzen, for the title of a medical work. In this case the construction of the preceding genitive *sahayās rājjañcetthay* would be quite intelligible. Cf. also the note to v. 171.

⁸ P. *pythaseppunay*, who moved about with the help of a chair-like frame. PTSPD. n. v.

for the blind he built refuges in various places and refuges
 149 with maintenance in the principal street¹. He hearkened con-
 stantly to the good doctrine, showing reverence to the preachers
 of the doctrine². He also fixed the salaries of the preachers
 150 in different places. Of his great pity he had a pocket for his
 knife³ made in the inside of his mantle and wherever he met
 them he freed the afflicted from their pains.

151 Now one day the King royally adorned came forth with his
 152 army like Yāsava⁴ with the Gods. Now when a leper who in
 a former existence had been his enemy, beheld the Ruler at
 the very summit of his glory and good fortune⁵ shining in royal
 153 splendour, he was filled with fury; he struck the earth with
 his hand and smiting the ground again and again with his staff,
 154 he reviled him with many abusive words. As the discerning
 (King) witnessed this curious behaviour⁶ from afar, he thought:
 155 "I cannot remember having done evil to any being; he is cer-
 tainly my enemy from former times. I will appease this (his

¹ Evidently for travellers; *bhaga* means here "feeding". In Tawson's translation the double *valaya* is disregarded.

² P. *dhammabhaṇya* (below in v. 173 the synonym *dhammaghaṇṭa*). The word *dhamma* means here the teaching of Buddha as formulated in the sacred texts. Recitations from such texts (Suttas) by the bhikkhus are even now frequent in Ceylon. They often last the whole night through and pious laymen listen with intense devotion, although they understand not a single word of the recital (Sinh. *basa*). P. Tuxen is undoubtedly right in regarding this as "in the first place a kind of spiritual adjustment", thus "a sort of Yoga", facilitated by the musical effect of the recital, by the rhythm which is peculiar to the Pāli texts. The feeling for rhythm is as I have frequently noticed, extraordinarily developed amongst the Sinhalese. P. Tuxen, Einige Bemerkungen über die Konstruktion der Pālitexte, Festschrift Hermann Jacobi, p. 93 ff.

³ P. *sathasatiṇī*. The word *sathī* is used here for the surgical knife. So already above v. 119. For the expression "cover" "receptacle" for *saṭṭī* cf. *mariṭṭatī* — pepper pot.

⁴ A name for the King of the Gods, Sakka or Indra.

⁵ Here we must either regard the *m* in *sirisambhagga-ni-aggrapattam* as neutralising the hiatus, or we must separate *sirisambhagga* *ni-aggrapattam* so that the first word is dependent as acc. on the second.

⁶ P. *vippahātva*, lit. change, demeanour deviating from the normal.

enmity)," and he said to a man who stood near: "Go and find 156 out the feelings of the leper yonder." He went. Like a good 157 friend he seated himself by the leper and asked him why he was so angry. The leper told him everything: "This Buddhādīsa 158 here was (once upon a time) my slave; for his meritorious deeds he has become monarch. To slight me he rides past me there on his elephant. He shall learn to know me in a few days!" 159 If he puts himself in my power (agnin), I shall make him partake of the full chastisement of slaves. If he does not fall into 160 my hands, I shall slay him and drink his throat's blood. Of that there is no doubt. Thou shalt see it shortly." The man 161 went and related the matter to the prince. The discerning 162 (King) (now) felt certain that that (leper) was his enemy of old. He thought: "It is meet to put an end by (some) means 163 (or other) to the enmity of a foe", and (thus) directed the man: "win him in the right way." He went to the leper and spoke 164 to him like a good friend: "For a long time I have harboured the thought of destroying the King; but as I found no accoun- 165 plices for his murder, I could not (carry it out). But now that I have found thee, I can fulfil my wish. Come to my house, 166 dwell with me and be my helper, in a few days I shall destroy his life." After these words he took the leper to his house 167 and having had him bathed and oiled, clad with a choice garment, well fed with dainty food and served by youthful women, 168 he had him laid on a splendid, well-prepared bed. In the same 169 fashion he sheltered him for several days and when he saw that he had grown trustful and that he was happy and contented, he gave him food and drink with the words: "This is 170 a gift from the King." Twice and thrice he refused it, then begged (by the other) he took it. Gradually he learned to put full trust in the Monarch and when he heard (later) that the Monarch was dead his heart broke in twain.

¹ Lit. "I will make him know myself". Exponens by W. "[I will make him know himself". The acc. *atthī* can only be related reflexively to the subject contained in *jātivipassati*. The gerund *ākiretu* in v. 159 belongs to *jātivipassati*, the ger. *āvihitū* in v. 160 to *piśācī*. The sense is: if he voluntarily becomes again my slave [*thaṭṭhī* = me—*āvihitū*] I shall chastise him as such, if he does it not, I will slay him.]

- 171 Thus the King healed physical and spiritual disease and he installed physicians in the island to provide for the cure (of the sick) in the future¹.
- 172 In the Mahāvihāra the King had the Moraparivepa² built which was beautified by a pāśāda five and twenty cubits³ high.
- 173 He made over to it the two villages of Samava(gāma) and Gojapānu(gāma) and to the bhikkhus who held forth on the
- 174 doctrine (he assigned) revenues and servants⁴. He built vihāras and parivepas which were fitted up with the four necessities,
- 175 and (he built) tanks and alms-halls, and (erected) images. In
- 176 the reign of the same king the ascetic Mahādhammakathin⁵
- 177 translated the Suttas into the Sihala tongue. The King pos-
- 178 sessed eighty heroic, vigorously grown sons of winning mien
- who bore the names of the eighty disciples (of the Buddha⁶).

¹ The Col. ed. takes out the second half of this verse "and he in-
stalled" etc. which all MSS. known to me have in this place, and adds
it above to v. 146 (= v. 96 of the ed.) after "summary of the essential
content of the medical books". On grounds of method I cannot accept
this. Besides which the verse is quite appropriate here. The compiler
summarizes what the king had done for the furtherance of medical lore
not only in his own day but also for the future.

² P. Moraparivepa or Mayūraparivepa means "Peacock-P." The tra-
ditional name Mayūra-Pariyoga is applied even to-day to a very ruined
building lying not far from the south-west corner of the present Mahā-
vihāra on the road leading to Kurunegala. H. C. P. Deas, ASC., Ann.
Rep. 1894 (= SP. XXXIX, 1904), p. 5.

³ P. hattū. As the hattū according to Flux, JRAS. 1906, p. 1011
was not smaller than 17. 75 inches (= 45. 08 cm.) and certainly not
larger than 18. 25 inches (= 46. 35 cm.), the height of the pāśāda of the
Moraparivepa must have been roughly 37 to 38 ft. (= 11. 28 to 11. 68 m.)

⁴ P. bhaga kappiyakaraka. By bhagū is meant the produce taxes of
certain lands. The kappiyakaraka (lit. who do what is meet) are proba-
bly no other than the arāmikā (note to 37, 63).

⁵ Without doubt the same as the one named as his contemporary
by the Chinese pilgrim Fa-hsien, Tz'u-mu-k'u-ti (Iust., Buddhist Records
of the Western World I, p. XXVI). As Fa-hsien stayed in Ceylon about
411-12 we have here a valuable confirmation of Buddhavāsin's time.
E. R. Antrum, JRAS. 1911, p. 1142.

⁶ The asitindraś are mentioned for instance in the Chakravarttina-
vagga, JPTS. 1885, p. 16²; the asitindraśtherā DīpCo. I, 14³, 19⁴. Cf.
below 85, 102.

Surrounded by these (his) sons who were named Sāriputta and 177
so forth, Buddhadāsa shone like the Perfectly Enlightened One.
After he had thus wrought blessings for the dwellers in the 178
Island the Lord of men, Buddhadāsa, went to the world of the
gods¹ in the twenty-ninth year² (of his reign).

Hereupon his eldest son Upatissa became king: endowed 179
with all royal virtues, ever leading a moral life, great in pity.
Shunning the ten sinful actions, he practised the ten merito- 180
rious works; the King fulfilled the ten royal duties and the
ten pāramitās³. By the four heart-winning qualities⁴ he won 181
over the four regions of the world. In the Mahāpūli Hall⁵ he
had the remains of the royal table⁶ distributed. For cripples, 182

¹ P. *tidina* = *sugga* (Skr. *tridha* = *surya*) designation of the Thū-
vatipūrī heaven, the heaven of the 83 gods at the head of whom stands
Sakka (Indra).

² The Pūjārājya gives Buddhadāsa a reign of full 29 years, the
Rājārājya one of eighty years!

³ The ten "meritorious works" (*pāramitārūpa*) are *dāna* "giving of
alms", *sīla* "leading a moral life", *bhāvavāda* "spiritual discipline", *apacitti*
"reverence", *vigyāpāda* "diligence", *pattimappadīpa* "transference of
one's own merits to another", *abbhāvanāmūla* and "gratitude", *desanā* "in-
struction", *anumāna* "benevolence (to persons)", *dīghanikālakarūma* "right
views" (see PTS PD. s. v. *pādikā*). — On the *dāna* *ekāvalayam* see above
note to v. 107. — The ten pāramitās ("perfections") which must be
attained by each future Buddha (*saṅkharita*) are *dāna*, *sīla*, *nekhamma*
"renunciation", *peññā* "knowledge", *ciriyā* "moraliness", *Shanti* "pa-
tience", *anata* "uprightness", *nikhittāra* "will power", *wettā* "love",
upekkhā "serenity".

⁴ See above note to v. 108.

⁵ Most probably the building whose remains lie S. E. of the Maha-
thupa (Ituvanelli-Dagoba) close to the present post-office. That this
building served for the distribution of alms is proved by the stone name
44 ft. long (= 13.4 m.) lying near. This was obviously a receptacle for
gifts of rice which were then portioned out. According to 42. 67 this
stone canon was presented by King Aggabodhi II. The erection of the
hall is ascribed, Mhv. 20. 23, to Devānampiyatissa, 247-207 B. C. Cf. on
the building H. C. P. Bell, ASG., Ann. Rep. 1902 (= SP. LXVII, 1907),
p. 1-3.

⁶ The reading of the MSS. *rājāvalihāpana* is certainly right. Cf.
Gloss. II, Index 2, List of Words, s. v. *āvalihāpana*.

women in travail, for the blind and the sick he erected great
 183 nursing shelters and alms-halls. In a northerly direction from
 the Mañgalacetiya he erected a thūpa, an image house¹ and
 184 an image. In carrying this out he with the thought: my sub-
 jects must not be estranged² (from me) had (the work) done
 185 by boys to whom he distributed sugar and rice. He had built
 at various places innumerable and meritorious works, (such
 as) the Rājuppala (tank), the Gijjakūju, Pokkharapūsaya, Yala-
 186 bussa and Ambutthi (tanks) and the tank of Gopidigama, the
 Khaṇḍarāja-vihāra and (further) tanks always filled with water.
 187 (Once) when rain poured (into the house) he passed the night
 nevertheless lying on his bed, thinking: it would be a trouble
 188 to the people (if I were to call anyone). When the Minister
 noticed this he took him into the garden and had the house
 (meantime) covered in³. Thus never for his own sake did he
 cause trouble to living beings.

189 In the time of this (King) the Island was vexed by the ills
 of a famine and a plague. The benevolent (King) who was as
 190 a light for the darkness of sin, asked the bhikkhus: "Did not
 the great Sage (Buddha) when the world was visited by such
 evils as famine and the like, provide some kind of help for
 191 the world?" They pointed to the origin of the Ongārōbhaya-

¹ The *patiwāgaha* is an essential part of every monastic establishment. It is known by its having besides the main entrance on the east side, an extra entrance from the north.

² The ingenious correction *Mijjāvīta* "shall (not) be weary!" (instead of *Mijjawīta*) of the Colombo edition is tempting. Nevertheless I feel unable to accept it. It will be argued that if the work is wearisome for adults it must be so in a far greater degree for boys. The idea is either this: the King will not make enemies of his subjects by giving them tasks which keep them from more important work. Boys have free time and consider such work when rewarded by sweetments, no play.

³ The construction of vv. 185-6 is difficult, the translation uncertain. It is worth noting that in the Pūjāvaliya and the Rājāvaliya the construction of the Tōpāvara, the lake of Polonnaruwa, is ascribed to Upatissa.

⁴ Here too the construction is brief and obscure. But W. has grasped the meaning properly.

Satta¹ on such an occasion. When he heard this he made an image wholly of gold of the departed Buddha², laid the stone alms bowl of the Master³ (filled) with water in the hollow of its hands and placed this his figure on a great chariot. He took upon himself the duties of a moral life and made the people also take them on themselves, he instituted a great almsgiving and established security (of life) for all living creatures. Then after he had adorned the town (so that it was) comely as the world of the gods, he descended surrounded by all the bhikkhus dwelling in the Island, to the principal street⁴. Then the bhikkhus who had gathered there reciting the Ratana-Sutta and pouring out water⁵, walked about the street, not far from the royal palace, near the wall, round which they walked with their right side towards it⁶ in the three watches of the night. When morning dawned a great cloud poured rain on the earth and all who had suffered from disease, held refreshed high festival. But the Lord of men decreed: "When there shall be on the Island an evil such as famine, plague or the like, thus shall it be done."

¹ Must be a name for the Ratana-Sutta mentioned in v. 190. On this see above note to v. 50.

² P. *abhivuddhadhatu*, lit.: of the reliquary of the Perfectly Enlightened One. As Buddha himself has entered Nirvana, no image of his outward appearance as he was in life, can only be a "relic" of him. Trenz's translation: "for the tooth relic" is wrong.

³ The bowl reliquary (*pātubhāya*) was next to the sacred tooth the reliquary most revered on the Island. See below 61, 61, 74, 100 ff. It was originally kept in Pāliputtu by King Asoka (Mhv. 17, 20). The Sāmagreni Sāmaṇa, one of Mahinda's companions, brought it to Ceylon, and King Devanampiyatissa deposited it in his palace (Obes. 20, 13).

⁴ What is meant here is the sacred street which starting from the city of Anurādhapura in the N., runs southwards to the Mābulivihāra.

⁵ A fine example of popular rain magic adopted by the official religion. See the filled water vessels and the pouring out of water in Indian rājū magic see Oerlemans, die Religion des Veda⁷, p. 605. Further analogies in L. von Schneiders, Asiatische Religion II, p. 753 ff.

⁶ P. *kavacīna padakathāyam*. The walking round a sacred object or a holy person with the right side towards it or him, thus to the left is a ceremony of reverence. As we were informed in the Subhadrākāśa-

199 When he having ascended to the Cetiya, perceived ants and other (insects) he with the words: walk slowly in the forest,
 200 was wont to sweep the earth with a peacock's feather and to
 use for the cleaning of a seat a shell filled with water¹. In
 201 the south-west corner of the royal palace he had a house built
 for the Uposatha festival², and a house with an image of Bud-
 202 dha as well as a pleasant garden surrounded by a wall. On the
 fourteenth, on the fifteenth, as well as on the eighth day of
 the half of the month and on extraordinary festivals³ he stayed
 203 there accessible to instruction⁴, taking upon himself the eight-
 fold Uposatha vow. His whole life long he ate of the food
 204 (served) in the Mahāpūli Hall⁵. When he took a walk in the

in Ralagitiya the person showing reverence must go to the right. A young bhikkhu performed the ceremony in our presence before the thūpa of the monastery. This however must be an innovation. This we learn from the Borobudur in Java. To the east of the reliefs of the first terrace, the pilgrim can only follow the single tracks in the line of the Badalla in their proper order if descending the terrace from the east side, he walks round it to the left.

¹ The passage is difficult. A tolerable construction is only possible if we regard *dūḍiga ācāti* as a periphrastic formation. As a rule certainly *car* is joined with the pres. part. But already in Skr. when similarly used, it is found occasionally also joined with the second. S. DR n. v.

² Uposatha is the Buddhist sabbath which is kept four times in the人间 month, on the day of the new moon (*rāthavasati*), on that of the full moon (*parvadasati*), and on the 8th day (*āyudhavasati*) of each half of the month. On the first two days the confession festival (*parīkṣāvassavasati*) of the bhikkhus took place. Special buildings or halls were erected for this ceremony. Mhs. trsl., p. 296, nr. 29; Svenon Haney, Western Monachism p. 237 ff.; Tn. Kusa, Indian Buddhism p. 94 f.

³ P. *pāṭikāriyavasati* "an extra holiday, an ancient festival, not to be kept" (PTSBD. s. v.) Cf. Sn. 492. The two lines of verse 202 are also found with slight variation S. I. 203², V. 15, 6, 19, 9; DhcCo. IV, p. 21. With the help of these parallel passages we should read *cātukāsīmī pāṭikāriy ga ca pāṭikāsīmī atthamī*.

⁴ P. *āśvaddhamī* is an adverb, — *an-upa*. The word *āśvaddhamī* means "instruction". Thus Th. I, 47 where the Dr. renders it by *mādā*. The opposite of *āśvaddhamī* is *āśvadhamī* "accessible to no instruction" which in Vin. II, 42² stands next to *bala*, *negatī* and *āpūttabala*. What is meant is of course instruction by the sermon.

⁵ He lived thus as simply as the poor who are dependent on alms.

garden, having set up a feeding-place for the Kalanda birds¹, he had his own food served to them, and this is a custom to this day. (Once) seeing a criminal who was to be executed being 205 led forth, he was deeply moved and had a corpse fetched from the burying ground and thrown into a copper barrel. He then 206 gave the criminal money and let him escape by night, but after sunrise, full of wrath, he had the corpse burnt as if it had been the criminal. He instituted a great festival for all the 207 cetiyas in the Island and (presented) a gold ensign for the crowning ornament on the Thūpa in the Thūpārāma². After 208 he had for forty and two years³ performed meritorious works without leaving even a moment unemployed, he entered into the company of the King of the gods.

The queen-consort of this King who had an intrigue⁴ with 209 his younger brother Mahānāma, murdered him by stabbing him in a lonely spot. This younger brother who during his 210 brother's lifetime had undergone⁵ the ceremony of renunciation of the world, returned after the murder of the King, to the

¹ According to the northeast tradition the Skr. *kravāka* denotes a bird. Cf. Bechstein, The Life of the Buddha, p. 43, the legend of the Vegetarian park (P. *ratnakuta*) and of the Kalantakanikāpa (P. *kalantakanikāpa*). In my opinion we must assume the same meaning for P. *kravākakūpa*, although Singh. *kravāka* is said to stand for "squirrel". That we have to do with a kind of bird seems clear from Milp. 268¹². Here the expression *pūjābhūmī pūjapūjatā* is used of the *kravākakūpa*; JūG. II, 153²² we have *pūjābhūmī pūjapūjatā*, said also of a bird.

² The Thūpārāma lies near the southern gate of the city of Anurādhapura on the west side of the sacred street (see note to 37. 194). It was built by Devānampiyatissa (247-207 B.C.). See Mhv. transl., Note to 17. 50. Cf. now with my translation of 17. 41 A. M. Hewitt, Ceylon Journal of Science, Sect. G. I. 2, p. 44, note 4. The relic preserved in the Cetiya of the Thūpārāma was the right collar-bone of the Buddha (see 12. 53). Its history is related Mhv. 17, 9 ff.

³ Puṇjavalliya and Rājivalliya give the same length of reign.

⁴ Also W: "His consort who was intimate with his younger brother Mahānāma . . ." Nevertheless the union of *ratiśākhā* with the sister is surprising, as also the use of the word to denote a criminal relationship.

⁵ The *pūjābhūta*, while the actual admission into the Order is carried out by the *apayampatti* which follows later. See Mhv. transl., p. 291, nr. 15 and p. 296, nr. 28.

211 lower life¹ and became monarch. He took as his Mahesi the
 212 Mahesi² who had murdered his brother. He built refuges for
 213 the sick and enlarged the Mahāpali Hall. He erected three
 214 vihāras, Lohadvīpa, Malaggāma and Koṇipuṣṭāvara³ and pre-
 215 sented them to the bhikkhus of the Abhayuttara-vihāra. After
 having built a vihāra on the Dhammarakkha mountain⁴, he besto-
 216 wed it at the Mahesi's instigation, on the bhikkhus of the
 Theravāda School⁵. He had renovations made in ruined vihāras.
 He was always one who rejoiced in the almsgiving and in the
 217 leading of a moral life and one who revered the (three
 sacred) objects⁶.

218 A young Brāhmaṇa born near Bodhimagga⁷, who understood
 science, the arts and accomplishments and was perfectly versed
 219 in the three Vedas, who knew the (various) systems of doctrine
 thoroughly, who was skilled in disputation and also fond of con-
 220 troversy, wandering about Jambūlipā⁸, sought out the various
 221 masters of controversy. Thus he came (once) to a vihāra and

¹ The lay life is regarded as inferior (*hūm*) to the monastic.

² Mahesi (skr. मही) is the title of the first wife of the King. See the Introduction II.

³ A Koṇipuṣṭāvara-vihāra is mentioned 48, 46, but here as founded by Dhāraśāra. The two other names do not occur otherwise, neither are they, as far as I know, to be found in Sinhalese historical literature.

⁴ This mountain is mentioned, Mhv. 16, 46 ff., in the history of Paṭalakūṭinga. It lies on the left bank of the Mahāvīra-ganga by the Kacchaka fort now Mahagāttabāh E. of Polonnaruwa.

⁵ That is to the bhikkhus of the Mahāvīra, in which the Theravā-
 222 dina had their seat.

⁶ P. *cattupiṭaka*. These are the *tipiṭaka*, the *cattupiṭaka* (Buddha, the Doctrine and the Order). Trenow's translation is too general.

⁷ Bodhimagga "Place of Enlightenment", the spot not far from the present Hō-Gayā in Southern India where, according to tradition, the Buddha, meditating under a *Musā* *rūḍigīva*, by attainment of the highest knowledge became the Buddha. For the history of Bodhimagga cf. Bhāskara Candra Iaw. *The Life and Work of Buddhadatta*, Calcutta and Simla 1923.

⁸ Name for the continental India.

elucidated during the night the ideas of Patañjali¹ word for word and quite exhaustively². Hereupon the Grand Thera³ (of 218 the vihāra) named Revata realised: "This is a being of the highest wisdom; he must be won over," and he said: "Who 219 then is he who cries there with the cry of an ass?" The (Brāhmaṇa) said to him: "Dost thou then understand (at all) the meaning of the cry of asses?" and on the reply: "I 220 understand it"⁴ he expounded his ideas. Revata answered each single thesis and pointed out the (logically) contradictions. On 221 the request: "Explain then thy own system of doctrine," he held forth to him on the text and content of the Abhidhamma. The (Brāhmaṇa) did not understand it. He asked: "Whose 222 sayings⁵ are these?" "These are the sayings of the Buddha," answered the other. To the request (of the Brāhmaṇa): "make them known to me," Revata answered: "Thou shalt receive them when thou hast undergone the ceremony of world-renunciation."⁶ As the Brāhmaṇa craved for the sayings he underwent the ceremony of world-renunciation and learnt the Tipiṭaka⁷. He recognised: this path leads alone to the goal⁸, and accepted it thereafter⁹. As his speech was profound like that 224

¹ The author of the *Togasūriyī* (Creates, Indische Philosophie, p. 178 ff.) who must accordingly, if our notice is credible, have lived before middle of the 5th century A. D.

² Lit.: with comprehensive words and well rounded off.

³ P. thera (= Skr. *sthaṇīya*) and *mahāthera* are titles of older bhikkhus in leading positions, something like presbyter.

⁴ P. *meṇa*, skr. *meṇa*. What is meant by this word are the sayings of the Veda. Here the word has a wider meaning, something like "sacred text".

⁵ That is the whole of the canonical books consisting of the three parts Vinaya-, Sutta-, Abhidhammapitaka. See Mhv., trsl. p. 296, nr. 27.

⁶ The sentence *ekāgrena ayam maggo* is an allusion to a passage in the Saṃyutta. Here (S. V. 167¹⁰ ff.) the Buddha says: *ekāgrena yāv (sic!) maggo sallawaye rūpabhiyā . . . nibbāgāya senehikiriyāya gato adhipatitva nacchappādīta*. We see at once from the passage that *ekāgrena* is an adjective something like "alone accessible". In the Chūnayoga-Upanishad I. 1. 2 the word is used substantively to denote a branch of science. Saṅkara explains it by *ekāśastra*.

⁷ That is: he now entered the Order with the ceremony of the upasampadā, making its duties and principles his own.

of the Buddha he was called Buddhanghosa; for his speech (re-sounded) through the earth like (that of the) Bodhidharma¹. After he had written a book Niyodaya yonder (in Jambudipa), he also wrote the Atthasālinī², an interpretation of the Dhammasaṅgīti. The sage (Buddhanghosa) also began to compose a commentary to the Paritta³. When the Thera Revata saw that, he spake the following words: "The text alone has been handed down here (in Jambudipa), there is no commentary here. Neither have we the deviating systems of the teachers⁴. The commentary in the Sihala tongue⁵ is faultless. The wise Mahinda who tested the tradition⁶ laid before the three Councils⁷ as it was preached by the Perfectly Enlightened one and taught by Sāriputta and the others, wrote it in the Sihala tongue and it is spread among the Sihalas. Go thither, learn it⁸ and render it into the tongue of the Māgadhas⁹. It will bring blessing to the whole world." Thus addressed, the wise (Buddhanghosa) sallied forth joyful in the faith and entered the Island just in the time of this King (Mahārāja). He came to the Māsavihāra, the abode of all pious (people), went into the great practising-house¹⁰, learned from Saṅghapitā the commentary

¹ "Speech" in P. *phāsa*. The several-time Tugsoon translates it by "fame", scarcely right. In this case the motivation with *ki* would not apply. Tenzen avoids the difficulty by translating "and throughout etc."

² The Dhammasaṅgīti is one of the books of the Abhidharma (cf. note to 44. 100). It and its commentary the Atthasālinī were published by R. Moulier (PTS 1885, and 1897). On *forcha "Abhidharma"* see Olliess. ed. II, Index 2 n. v.

³ For the Paritta see Gezue, Pali, p. 161. Cf. note to 46. 6.

⁴ P. *ācariyāśāla*. In the Miya (5. 2) all these later schools are placed in opposition to *theravāda*, the original school represented in the Pali Canon.

⁵ P. *sāhiḍipatikā*. For this see Gezue, Pali, p. 17.

⁶ P. *kathāvagga*, concrete: the traditional text as handed down today, just as in JCo. I. 25.⁷ the word means "traditional history".

⁷ For the history of the three Councils (*saṅgīti*) see Mhs. 3, 4, 6.

⁸ Lit. "hearken to it", all teaching being oral.

⁹ That is from the Old Sihalese into the Pali tongue.

¹⁰ P. *mahāpabbhāṣayāra*. By *pabbhāṣa* is meant the practice in which the zealous bhikkhu engages in order to attain through the

in the Sihala tongue and the doctrinal system of the Theris perfectly, reached the conclusion: it is just this system which interprets the intentions of the Master of Truth; gathered together there the community¹ and said: "give me all the books that I may compose a commentary". To test him the community gave him two verses with the words: "Show here thy qualification! Once we have seen it, who shall give thee all the books?" Briefly summing up the three Pitakkas² together with the commentary he wrote the work called Visuddhīmaggā³. Then calling together the community who was versed in the thoughts of the Enlightened One, he began to read the work in the vicinity of the great Bodhi Tree. But the devatā⁴ to convince the people of his greatness, caused the book to vanish; but twice and thrice he reproduced it. When the book was brought forth a third time to be read the gods then produced the two other books. Then the bhikkhus read out all the three books together. Neither in composition and content, nor also as regards the sequence (of the subjects⁵), in the teaching of the Theris, in the quotations⁶, in words and sen-

uous grades of ecstatic meditation to the dignity of the Ardent, of the "perfected".

¹ The sangha, that is the totality of the bhikkhus belonging to the vihāra.

² See Note to 37. 223.

³ Visuddhīmaggā, ed. by Mrs. Rhys Davies, 2 vols. PTS. 1920-21. Alludes to the verse:

स्मृतिर्विद्या विद्या विद्या प्राप्तिर्विद्या
विद्या विद्या विद्या, विद्या विद्या विद्या

which WALTER (Buddhism in Translations, Harvard Oriental Series vol. III, p. 285) has rendered thus:

"What man his conduct guardeth, and hath wisdom,
And thoughts and wisdom traineth well,
The strenuous and the able priest,
He disentangles all this snarl."

¹ On these spiritual beings common to the popular belief called devatā see Zeitschr. für Buddhismus VII, p. 28. In the following verse they are called Mūrū "yodh".

² Lit.: regarding the earlier and the later.

³ P. pitakkā refers to passages quoted from the canonical texts. The

242 traces was there any kind of deviation in all three books. Then
 the community satisfied and exceedingly well pleased, cried
 243 again and again: "without doubt this is Metteyya!"¹ and handed
 over to him the books of the three Piṭakas together with the
 commentary. Then dwelling in the Ganthikara-vihāra² which
 244 lies far from all unquiet intercourse, he rendered the whole
 of the Sthala commentaries into the tongue of the Mūgadhas,
 245 the original speech of all. For beings of all tongues this
 (rendering) became a blessing and all the teachers of the Ther-
 246 vāda³ accepted it as the original text. Then having accom-
 plished what he had to do, he set out for Jambudipa to adore
 the sacred Bodhi Tree⁴.

247 When Mahāsama had enjoyed the (dominion of the) earth
 twenty and two years⁵ and done many meritorious works, he
 passed away in accordance with his doing.

248 For all the power they had amassed and for all the glorious
 splendours they had enjoyed all the rulers of the earth were
 at the end unable to escape death. With the thought: thus
 all beings are subject to the law of decay, the wise man should
 forever entirely forsake the desire for wealth and even for life.

Here ends the thirty-seventh chapter, called 'The Six Kings',
 in the Mahāvansā, compiled for the serene joy and emotion
 of the pious.

Foregoing theravāda, on the other hand, means quotations from the
 commentaries.

¹ The next expected Buddha. He is now living as a Bodhisatta in the Trisula heaven according to Mhv 38, 79. Cf. Th. Keown, Manual of Indian Buddhism, p. 61, 65, 95.

² Cf. 52, 53 with note.

³ See note to 37, 227.

⁴ The sacred tree of Bo-tayā (see note to 37, 215), of which according to the legend, the Bodhi Tree in the Mahāvihāra of Anuradhapura is a cutting.

⁵ So also the Pūjivaliya; only 20 years according to the Rājāvaliya. According to Chinese sources the King Ma-ho-na (= Mahāsama) sent a letter to the court of the Chinese emperor in the year which corresponds to 429 A. D. This however does not agree with the Sinhalese chronology as it is generally accepted. See JRAS, C. B. xlv, no. 68, p. 83.

CHAPTER XXXVIII

THE TEN KINGS

Mahānāma's son Sotthisena¹ was sprung from the womb of a Damila woman, but his daughter Sampati was the (daughter) of the Mahesi. Now after Sotthisena had begun to reign he was killed by Sampati. The selfsame day she had the drum beaten² and ceded (the sovereignty) to her husband, the umbrella bearer³ (of the king). The latter built the Chattaggrāhaka-tank and died in the course of the year.

Now a wise minister, a friend of this (umbrella bearer) had the dead (prince) burnt in the (royal) demesne and secretly made Mittasena a powerful rice thief, king in the belief that he was suited for the sovereignty. He kept him in the interior (of the palace) and under the pretext that the King was ill, he himself wielded the sceptre. Now (on one occasion) when there was a feast the people cried: "If a king is there, let him come with us." When the Lord of men heard that, he, arrayed in all his ornaments, said to those who led forth the royal elephant: "this befits me not", and indicated the

¹ Pāṇavaliya, Rājāvatiya and Hājaratnākaraṇa call this prince Seager. The two first sources agree that he was murdered in the afternoon of the day he succeeded to the throne.

² Government decrees were made public by beat of drum.

³ P. *chattaggrāhakajanaka*. The "umbrella bearer" who has to hold the umbrella, the symbol of sovereignty, over the prince is a high court official. We have all erred however (Tunmar, Wijesingha and I myself in my edition of the Culava) in regarding *jana* as the name of the official. The word means simply "individual, person" and stands almost pleonastically at the end of the compound, similarly to *putto*. In none of the other sources is the name *Janta* met with. Rājāvatiya takes *Chattaggrāhaka* (Sinh. *Sotyadaka*) itself for a proper name. In the Pilā-

elephant made of stucco at the temple of the Tooth Relic¹. At the words: "it is the King's command", the elephant began 9 to move. The (King) mounted it, rode round the town with his right side towards it and when he reached the eastern gate by the Pathamaceciya², he restored it to the Relic Temple³. 10 At the elephant wall⁴ of the three great cetiyas⁵ he had a gateway⁶ constructed. After doing many meritorious works Mittasena died in a year⁷.

11 The Damiya named Pugdu had slain Mittasena in battle and now having come over from the opposite coast⁸, held sway 12 in Lankā. All the kinsmen of the noble families betook them-

vallya and the Rūjoratañkaraya the King is called Lāmāni-Tī (Lambakanya-Thera). They agree in giving the duration of his reign as one year.

¹ Tuxhorn and W. have misinterpreted the passage, translating *pathamaceciya* as "the white elephant", as if the text had *sudhanavagam*. The miraculous story as related here, thus differs in no way from the version found in the Pūjavaliya (Rūjavaliya and Rājvantañkavaya).

² On this cetiya see Mhv. 14, 44 f.; Geissa. Mhv. Trsl., p. 96, n. 2; Venaka, Ancient Ceylon, p. 27f. Remains of the thūpa have been discovered, as is shown by the newest plan of Anuradhapura.

³ The reading of the MSS. *vidupiṇḍapāṇi appayi* is certainly wrong. I have not, however, ventured to alter it. My translation gives the more likely sense. This would be in Pāli something like *dhātughare tva appayi*. The edition has *dhātudāgāya sāṇappayi*. Accordingly W. taking *pathamaceciyaphāne* as the more distant object of *sāṇappayi*, translates "and commanded that he should (in future) be stationed at the Pathama Cetiya outside the eastern gate." This is certainly wrong both as to sense and construction.

⁴ The *hattipathēm* is the supporting wall of the terrace on which the stūpa stands. It takes its name from the row of brick and stucco elephants which project from it and appear to bear the platform. See below 39, 30 and 41, 35, as also Dipava. 20, 6.

⁵ Where three large celiyas or thūpas are named together, Rāvanavali (*uvihāththupa*), Jetavana (Eastern Stūpa) and Abhayangiri (Northern Stūpa) are meant.

⁶ P. *toraya*, probably at the stairs which lead at the four sides to the terrace.

⁷ Pūjavaliya also gives Mittasena one year (haranidhik).

⁸ That is from Southern India.

selves to Rohaya, on this side of the stream¹ the Damas ruled. Those of the Moriya² clan who had fled through fear of the deer-keeper Subha³ dwelt here and there (scattered about the country). Amongst these was a house-owner in Nandivā-¹³ pigāma⁴ named Dhātusena. His son Dāthānāma who lived in the village Ambilayūgu, had two sons, Dhātusena and Silatissahadhi, (both) by (a mother of) the same caste. Their mother's brother but in faith undergone the ceremony of renunciation of the world and lived in the dwelling built by Dīghasanda⁵. The young Dhātusena underwent with him likewise the ceremony of world-renunciation. Now once as the latter was reciting (sacred texts) at the foot of a tree a cloud began to rain. A snake seeing this, encircled him in her folds and covered the book and the boy with her hood. The uncle saw that. Another time another penitent in his wrath threw dung at his head but failed therewith to disturb⁶ his spirit. The uncle beheld

¹ On the left bank of the Mahāveliganga which was always regarded as the boundary between North Ceylon with Amarāvapura and later Polonnaruwa as centre and the south-eastern province Rohaya.

² The organisation of society was throughout totemistic. Five families known to me: Thurechū, Tambarakayū, Bulibhejkā, Moriyyū, Kusīngū (and probably Gokāyū), are one and all names of beasts (hyenas, tigers or leopards, crows, peacock, fork-tailed shrikes). A sixth name Moysajhakā (30, 7) contains in its second part a beast name. To these must be added the name of the Sihū themselves, the "Lion-men" so-called after Vijaya who belonged to the Lion clan. His father was Sihubāhu, his grandfather a lion. Stories according to which the members of a clan are descended from the animal whose name they bear are very frequent. Tykes, *Anfänge der Cultur*, II, 236; Fuxza, Totemism, p. 3 ff.

³ Mhv. 35, 51 ff. Subha reigned 118-124 A.D.

⁴ A Nandigāma-vihāra was built by that same Subha goingrate; that is on the bank near the Mahāvālikugangā (Mhv. 35, 59). Nandigāma was not far from Kucchakutthā. See 37, 213, note.

⁵ Dīghasandala was the senapati of King Devānampiyatissa. He built (Mhv. 16, 212 f.) a pariven in the Mahāśilāla which was called after him.

⁶ We have to imagine that Dhātusena was sunk in meditation which even the incommodate conduct of the penitent could not disturb. He

20 that too and thinking: "that is in very truth a most excellent being, without doubt he will become king, he must be protected", he went along with him into a vihāra and instructed him in the Gocira-vihāra with the object: "he must 21 be made a master in state-craft¹". Pugdu heard this and sent people to seize him. In the night the Thera had a dream about it and fetched the boy away. Scarcely had he departed when the people surrounded (the house) but did not find him in the parivega. The twain (uncle and nephew) departed thence 24 and when, farther south², they reached the great river called Goga³ then just in flood, they were obliged to halt, much 25 as they wished to press forward. The Thera spake: "even as this river holds us back, so do thou (in future time) hold back 26 its course by collecting its waters in a tank,"⁴ and he descended with the boy into the stream. A snake king saw the twain 27 and offered its back. With its aid he reached the bank and brought the boy to the frontier, and (once) while staying there

was not moved to indignation by it. It must be noted that the same breach of conduct as that of the penitent is ascribed (BB. 118 f.) to Dhātusena himself and that his fearful end was regarded as expiation of it.

¹ The passage is somewhat dubious. In the first place I believe that the words *ādāya tvaṁ vikarām apajgeya* mean: he fetched him out of the Dīghananda-parivega. As that lay in Anurādhapura the youthful Dhātusena was here not safe enough from possible machinations of the king. His uncle took him to the Gomūri-monastery [gomūrīśikhāra] means the monastery whose name begins with *gomūrī*. We do not know where this monastery was as it is not otherwise mentioned — possibly in the south of the capital. For the rest I follow the conjectural *nītiāvā* of M. Grawe which makes the sense far more pregnant. As his uncle regards Dhātusena as the future king, his task is to accustom him with *nīti*, i. e. statcraft. W. turns *Gomūrīśikhāra* into the *unlike* reading: "I must render this youth accomplished at the Gomūrī (*sic!*) *vīśīcā*" — a meaning to my mind less probable.

¹ Or perhaps "near the Dakkhinapura". See 41. 26, note.

² Now the Kala-oya flowing into Dutch Bay.

³ An allusion to the Kīlāvāpi afterwards constructed by King Dhātusena. See 38. 42.

he got milk broth (as alms): he ate thereof and put what was over into the alms-bowl¹ of his nephew. The latter out of 28 reverence for the Thera poured the rice on the ground. Then the Thera perceived that he would enjoy the earth².

After reigning, King Parīju died in the fifth year, likewise 29 his son Parinda in the third year³. Parinda's youngest brother, 30 Khuddapārinda, then ruled the wide earth and persecuted all those who attached themselves to Dhātusena. Dhātusena won 31 over the people for himself and fought against the King. The latter after accomplishing works both meritorious and evil, died at the end of sixteen years. Hereupon Tiritara became 32 King; two months later he was destroyed by Dhātusena who fought a great battle with him. After this prince had been 33 killed, the Damila Dāthiya became king, but was slain at the end of three years by Dhātusena. Hereupon there followed 34 the Damila Piṭhiya, who after seven months went to his destruction. The race of the Damilas was annihilated in battle with Dhātusena.

Now the Lord of men Dhātusena became king in Lankā. 35 Together with his brother he waged on the Island by every means unceasing warfare with the ravagers of the Island, the 36 Damilas, building⁴ fortresses, twenty-one in number. And having thus thoroughly cleared the country and made its inhabitants 37

¹ P. *pattava*. Not "with the refection dish", as translated by Tresenre.

² P. *bhūkṣata makha* is a figurative expression for "ruining".

³ I should now prefer the reading *patu Parinda pē tatiye*, since Matuloka etc. (with the Colombo edition and Weissbach), Rājāntakaranya namely, speaks of six Damila princes who had reigned together 27 years before Dhātusena ascended the throne. The same number is found in the Rājāvaliya and the sum of the single numbers in the Cullavagga gives the same figure, in so far as we allow Parinda a reign of not quite three years.

⁴ Tresenre's translation "he entirely extirpated the Damilas" etc. is incorrect. That is not there. The acc. *patu* in 35 can only be governed by *bhāv* *gṛdhaḥpa* in 36, which is treated (see also T. 1801) as a transitive verb: after he building fortresses had fought the Damilas, and after he had cleared the country and had made ... be restored ...

happy, he restored to its former place the Order¹ which
 38 had been destroyed by the foe. But wrath with those belong-
 ing to noble clans or to kinship villages² who had attach-
 ed themselves to the Damas and protected neither himself
 39 nor the sacred doctrine, he deprived them of their villages and
 left their villages defenceless. But to all the people of noble
 40 clans who had come to Rishaya and supported him he showed
 fitting honour and (gave) marks of esteem, and to his ministers,
 the companions of his misfortunes, he brought contentment.
 41 By damming up the great stream³ he created fields which were
 42 permanently watered. In the Mahāpāli Hall he distributed rice
 fare to the bhikkhus. As dwelling-place for cripples and for
 such as suffered from a disease the wise (prince) built asylums.
 By building the Kālāvūpi⁴ he dammed up the mighty Goga river.
 43 After he had provided the peaceful Mahāvihāra with bands
 of ornament⁵ he had a house, worthy to behold, erected for
 44 the Bodhi Tree⁶. He provided the bhikkhus plentifully with

¹ P. *āśrama* "the doctrine" is used in exactly the same sense as we speak of "church". He restored the Buddhist church.

² The contrast is between single individuals (*dvija*) and clan unions (*gotravāsi*) with shortening of the final vowel-nugget causest. W's translation "nobles and landlords" is lucidest.

³ The Mahāvihāraṅgañgha (Mahāvihāra-pingal).

⁴ Now Kula-vēp, 25 miles [= 40 km.] S. S. E. of Anurādhapura.

⁵ W. translates the passage thus: "he improved the mahāvihāra by adding regular walks thereto". It is quite right that here as one might expect, *pratayatana* and *mātikā* are closely associated, but I do not know how *prati* can be made to mean "wall". In the M̄s. the word is chiefly used of the decorative pictures done in relief or painted on the walls of the buildings: See 27, 37; 30, 65; 32, 1 etc. I should be inclined to use the word in this sense in our passage and in v. 60.

⁶ P. *bodhigrahā*, Mr. Horace writes (18-9-26) that by *viṣa* (P. *devī*-*ghā*) is understood now, in Dāyādēvī for instance, a small chapel erected beside the bodhi tree. At the same time he points out that the picture of a tree with a superstructure occurs in the Sānchi reliefs. I believe in fact that in the first instance *bodhigrahā* or -*ghā* denotes a building or a wooden roof, erected over the bodhi tree, of course only over the trunk which in the case of the *Māra* religion is always very short, while the straggling branches spread away over it. Cf. with this

the four necessities and like Dhūmārāsoka¹ he brought about a reduction of the three Piṇḍas. He had eighteen vihāras built 43 and provided with revenues for the adherents of the Therā School and (he erected) eighteen tanks on the Island². Kālu- 46 vāpi-vihāra, the (vihāra) called Koṭipassatā, the (vihāra) called Dukkhiṇīgiri and the vihāra called Vagñīha; the Pappavallī- 47 kābhūta and the (vihāra) called Bhūtikāla and in the district Pā-Śuasima the vihāra Dhūtuseṇapabbata; the Maṅgamū(-vihāra) 48 or, the Thūpavīṭhi(-vihāra) and the Dhūtusena(-vihāra) in the north, the Pācīnkkambavīṭhi(-vihāra) and the Antaramegiri (-vihāra); the (vihāra) Atthābhūtātusena and Kassipīṭṭhika- 49 dhūtusena, in Rohaya the (vihāras) Dīrāgāma, Sālavāna, Vīlikā- sāma and the vihāra Bhūlīkā; these eighteen vihāras are 50 mentioned³. This best of men built the tanks Pāṭhala, Hun- bhattī, Mahādutī and others⁴, and also eighteen smaller vihāras 51

§1. 51. I had the impression on the spot in the Mahāvihāra that it would have been an easy matter to slit off the terrace built round the sacred tree by means of a root. For the analogous thāpīghara see note to 48, 66.

¹ Alluding to the Third Council at Pājūpatta under Aroka (203-227 B.C.) See Mhs. trsl. p. LVI 8.

² The name is related of Dhūtusena by the Pajūvaliya, the Kājavaliya and the Rājorāstākārya. In these later sources the form of the name is Pāsenakāliya.

³ Of these eighteen vihāras only four are also mentioned in other parts of the Cūlavaṃsa, namely Kālavāpi, Dukkhiṇīgiri, Bhūtikāla and Sālavāna. The Kālavāpi-vihāra is perhaps the monastery which now bears the name of Ambula-vihāra. If the Koṭipassatā-vihāra is the same as the Koṭigāvāma mentioned 37, 212, then it was not founded by Dhūtusena but merely restored. The same is the case with the Dukkhiṇīgiri-vihāra which according to Mhs. 38, 7, was founded by Sudhakīrīsa the brother of Detthugūmuṇi. I am inclined (see D. Peacock, JRAS. C. B. 1911, XXI, Nr. 6), p. 187 ff. to identify this with the Mulkirigala-vihāra N. E. from Matara. Instead of vīṭha vīṭhāvāna the Col. ed. reads contrary to the Mss. c. vīṭhāvāna, probably because a bodhi tree of this name occurs twice (M. b and 49, 15).

⁴ Pajūvaliya names the following tanks as Dhūtusena's work: Kuhī, Balalu, Keļavēnū, Bodatu, Kālāvāra, Damuvallī, Udāvīti, Pāyagāma, Mānāvātu, Kiliñchi, Mahāñchī, Samppāma, Surulu, Mālānu, Mahāmīdi, Mahāellī. The two first are the Kuhī- and Balaluveṇū which are connected

and likewise (many small) tanks which he made over to them.
 52 He removed the Mayūra-parivega¹ which was five and twenty cubits high, and replaced it by a pāsāda twenty-one cubits in
 53 height. To Kumārasena (his brother) he made over his former revenues and fixed them exactly²: (namely) one half to the
 54 Kālavāpi and two hundred fields. He renovated the ruined Lehupāsāda and he restored the dilapidated umbrellas³ on the
 55 three great thūpas. For the Bodhi Tree of him (the Buddha) to whom was vouchsafed the highest enlightenment, he instituted a bathing festival like the Bodhi Tree festival instituted
 56 by Devānampiyatissa. He set up there sixteen bath maidens
 57 of bronze⁴ and arranged for the adornment and consecration
 58 of the Prince of the wise⁵. Since the planting of the great Bodhi Tree⁶ the rulers of Lañčū have instituted in every twelfth year (of their reign) a festival for the Bodhi Tree. After having an image made of the great Thera Mahinda he brought it to the spot where the Thera's body had been burnt⁷, to organise

with each other. The Rājaratnakarṇa mentions Kālaballu (Kala-Balabhu) and Bodhi.

¹ The same as Mora-parivega 37, 172. See note to the passage. The new building was 6 ft. (roughly 1.80 metres) lower than the former pāsāda.

² P. *appetred* *varshayi*. Cf. skr. *vividhagat* meaning "to make clear, to determine, to fix" (BR. the word *sukta* with *ni*).

³ Chatta in P. denotes the sharp cone forming the top of a thūpa. It is a conventionalized umbrella as symbol of dominion, of the spiritual world dominion of the Buddha. For the three thūpas see note to 38. 16.

⁴ All MSS. have *dharmavatālambanīyā*. In spite of 42. 23 I do not venture to alter the traditional text into *dharmavatā*. What the "bath maidens" were, whether perhaps bronze figures with water vessels, we do not know.

⁵ We must imagine a ceremony in which the image of the Buddha is clad in royal garments and solemnly consecrated just as a king at his coronation.

⁶ By Devānampiyatissa in the Mahāvihāra according to Mbr. 18. 1 ff. The Bā tree here was according to the legend, a cutting of the tree at Bo-Gayā.

⁷ Local tradition regards the remains on the north side of the Thūpārāma as those of the cesya built for Mahinda. To the east of the Thūpārāma lies the grave of his sister Sanghamittā. For the death and burial of the two see Mbr. 20. 39 ff.

there at great cost a sacrificial festival. He gave orders with 50 the outlay of a thousand gold pieces¹, for the interpretation of the Dipavansu² and commanded sugar to be distributed among the bhikkhus dwelling there. Remembering how once a bhikkhu 60 had thrown dung at his head, he gave to the parivara where he himself had dwelt no gifts of any kind³. He undertook buildings 61 for the enlargement of the Abhayuttara-vihāra and for the stone image of the Master (Buddha)⁴ he had a shrine erected with a mapūjapā⁵. As the eye⁶ placed by Buddhadīsa (in the 62 image) had been lost, he made a pair of costly jewels into eyes for the Master. Further he wrought a gleaming diadem of 63 rays and out of dark blue gems a shining coil of hair, likewise a bandelier of gold and a tuft of down (between the brows) and a golden garment, a mandorla of gold, a lotus flower and 64 a magnificent lamp. There also he presented countless robes of divers colours⁷. In the image house of the Bahumāngala-ceti- 65

¹ Where only figures are given in the mention of values the uniform currency, the *ekabhriga*, should be added. On this see RITS DATIS, Buddhist India p. 189 f.

² P. *dipetam Dipavansu*. ECKER has translated this ingeniously as: "to write a *dipikā* on the *Dipavansu*" (JMAS, 1909, p. 5, n. 1). In this *dipikā* he recognises the (older) Mahāvansu for whose composition an approximate date might thus be found. I was myself (MHS, 1911, p. XI f.) inclined to follow him. But I have since had scruples. Verses 58—59 belong in construction most closely together. Consequently *dipetam Dipavansu* must refer to an action which took place within the framework of a festival. That however, can only have been a reading of the *Dipavansu*, perhaps with historical and legendary explanations, but not the composition of so voluminous a work as the Mahāvansu.

³ See above 38. 19. I believe we must read *abhim* instead of *abhi*: "the parivara inhabited by Bhūtusena himself", an instrumental case being absolutely necessary in connection with the Partic. Pratcl. *cuttanen*.

⁴ This stone image was a celebrated statue of the Buddha manifestly held peculiarly sacred and which is repeatedly mentioned under various names: here *Abhimanttha*, 20. 7 *Sikkhuprabhū*, 51. 77, 87 *Abhimanttha*, probably also 38. 65 *Abhimanttha* (see note to the principal).

⁵ See note to 37. 103.

⁶ See above 37. 129.

⁷ Verses 62–61 show us how people were accustomed to adorn the

ya¹ he erected Bodhisatta figures and in the same (image house) 66 he had a diadem of rays made for the image of the Master in black stone² and for the world teacher named Upasimhba. 67 Also he had the ornament described above made for the Buddha image known as Abhiseka and a Bodhisatta temple on the left 68 side of the Bodhi Tree. For the (Bodhisatta) Metteyya³ he had the complete equipment of a king prepared and ordained a 69 guard for him within the radius of a yojana⁴. He had the vibhas adorned with bands of ornament called dhitturaji and

Buddha statues and decorate them with jewels. The *pāpīchādāya* (often only *cūḍāmūly*) seems to be the bundle of rays or flames above the head which distinguishes the figures of the Buddha from those of his disciples (cf. also below v. 66 and Mhv. 52, 65; 59, 49). By *kāvayapnum* we must understand the knot or tuft of hair on the top of the head, so often found in Buddha images. To imitate the blue-black colour of the hair it is here made of dark sapphires. The *hemāṇḍubha* (cf. *māyāṇḍubha* Vin. I 204¹⁵) is probably the carrying band for the alms bowl. On a bronze figure of the Buddha in my possession there is a band over the left shoulder. The tuft of hair above the nose (*myabha*) is a well known physical feature of the Mabūvīru. The golden garment (*swāyyuktavā*) is the yellow robe of the Order of Buddha and of his disciples, the lotus flower (*padma*) the throne on which the figure sits or stands. The *pāpījala* (cf. also Mhv. 52, 66, 58, 60; as well as the inscriptions *pāpījala*, Wraggawasana, EZ. I 221¹⁶) is the mandorla behind the figure as is frequently seen in bronzes and in the Buddha pictures of Central Asia (cf. A. von Le Coq, Die Buddhistische Spätantike Mittelasiens V, plate 7, 18). Amongst the votive gifts there must of course be a lamp (*vīja*). The robes of divers colours are probably draped about the image at various festivals, according to the character of these.

¹ Probably the Mahagām-etiya mentioned 27, 183.

² I suggest reading: *bodhisattva* or *tathāgata* *Kalpasabha* *suttum* with slight alteration of *tathāgata* which is certainly corrupt. What follows shows that the different Buddha images had their special names. The *Kalpasabha* was obviously so called because the statue was made of black stone (imphibolic gneiss?). It is very likely the name as the *Siddhā-*
buddha-*suttum* (see above v. 61, note). The *Abhiseka* is named again 59, 6, 49.

³ See 57, 212, note.

⁴ Fuerst (JKAS, 1906 p. 10111) calculates the Buddhist yojana as being 4.54 miles = roughly 8 km.

(he erected) for a hundred thousand (gold pieces) a large and splendid house for the Bodhi Tree. In the Thūpārāma (he instituted) as offering to the thūpa a restoration of what was ruined (in the thūpa). Likewise in the Temple of the Tooth Relic he repaired what was dilapidated, and to the Tooth Relic he dedicated a casket for the tooth relic, a halo made of closely fitting mosaic thickly set with precious stones¹ and golden lotus flowers, and he instituted offerings without number. To the bhikkhus dwelling on the Island he distributed robes and other (gifts). Having undertaken renovations in the vihāras here and there, he had stone fine stucco work executed for the wall of the (Relic) house. (In the same way) he had valuable stucco work made for the three big cetiyas and put up a golden umbrella² as well as a ring for protection against lightning³. Dhammaruciaka bhikkhus⁴ dwelt (at that time) in the Mādū-vihāra which had been destroyed by the ruthless Mahāseṇa. After Dhāruseṇa had built the Ambutthala-vihāra on the Cetiya-pabbata⁵ he wished to hand it over to the adherents of the Thera School. But being entreated by the Dhammarucikas the monarch accordingly made it also over to them. For the pro-

¹ W. here mistakenly connects *mūlagghāmūlīyamūlīgāmū* with *pad-mūlī* instead of with *rūpīyamūlīyamū*. For *ghānakāśīla* of Ceylon, ed. II, List of Works s. v. Buffon; further Mhv. 31, 69.

² Cf. above note to 38. 34. The cones of the stupas were gilded. Cf. with verses 74 and 75 also 41. 95.

³ P. *rajācūḍāmūlīyam*. It is related Mhv. 36, 64 of Sāriputtissa that he placed a *rajācūḍāmūlī* on the top of the Mādūstūpa. On this the Tīkā has the following interesting notice (p. 487, 19): *tathā Mādūthā-pura mūlībhāni antasākṣayāghanakā mūlīmūlītā patīghāpītā tāvā
hātā cūḍāmūlīpāñcācūḍāmūlīpāñcāmūlītā bādācūḍāmūlītā hātācūḍāmūlī
tājācūḍāmūlītā pāñcātā* etc. It is thus a case of an appliance against lightning placed at the top of the cone of the stūpa. What is doubtful is whether *mūlī* means here "diamond" or "lightning".

⁴ A sect which according to Mhv. 6, 13, launched off in Ceylon. For the history of this sect see A. M. Heaney, ASC. Mem. I, 15 ff.

⁵ Name of the Minnaka mountain (now Minnimala). Cf. above note to 37. 68. The Dhammarucikas, therefore, got possession of both vihāras, the Mādūvihāra and the Ambutthala-vihāra.

cession of the Relic he had a boat¹ made of copper and instituted a regular alms with the produce of twice five amavasys (field)². Within and without the city this incomparable (prince) like Dharmasoka³ built temples to the Victor (Buddha) and raised images. What man would be capable of enumerating one after another his meritorious works? Thus these have been but superficially noted.

Dhatusena had two sons: Kassapa by a mother of unequal birth and the mighty Moggallana by a mother of equal caste, also a charming daughter who was dear to him as his life. On his sister's son he bestowed the dignity of senapati⁴ and gave him his daughter (to wife). Without blame (on her part) he struck her with his whip on the thigh. When the King saw the blood-stained garment of his daughter and heard (of the affair) he in his wrath had his nephew's mother⁵ burnt naked. From that time onward (his nephew) nursed hatred (against the king), joined Kassapa, awoke in him the desire for the royal dignity, estranged him from his father, won over his subjects and took the ruler (Dhatusena) prisoner alive. Thereupon Kassapa raised the umbrella of dominion and destroyed the people who sided with his father, having every scoundrel as his comrade. Moggallana whose intention it was to fight him, betook himself, as he could raise no forces, to Jambudipa to find troops there. Now to torment still farther the Lord of men (Dhatusena) sorely smitten as he already was

¹ The use of boats or boats for carrying the images or symbols of the Deity (here the reliqu in festive processions is widespread. Germany offers numerous examples (Massenwir, Wald- und Feldkulte, I. 693 ff., v., Semmler, Aische Religion II. 661 Anm.); but we meet with the custom also among the Egyptians (Tiele, Religion im Altertum I. 67) and among other peoples.

² P. amavasa is a dry measure for measuring corn, then also the measure for a field, as much as one can sow with an amavasa. In Sinh. an amavasa (see Cunam. Sinhalese Dictionary) represents no field measure about 2 to 2½ acres (roughly 0.8 to 1 hectare).

³ Cf. above 36. 44 with note.

⁴ P. senapati, the dignity of commander-in-chief of the army (senapati).

⁵ Thus his own sister.

by loss of his kingdom, separation from his son (Moggallāna) and by life in a dungeon, the deluded (Semūpati) spake thus 88 to King Kassapa: "There are treasures lying in the King's palace, O King, has thy father told it to thee?" On the answer 89 "no" he said: "Knowest thou not his intention, O Monarch? for Moggallāna he keeps his wealth". When he heard that, 90 this most wicked of men grew furious and sent messengers to his father with the command to make known the place where the treasure lay. The latter thought: this is a pretext 91 of the villain to kill us, and he kept silence. The messengers went and told the King. He became very wroth and sent 92 (messengers) again and again. Dhātusena thought: it is well, I will visit my friend¹, bathe in the Kālavapi and then die, 93 and (he) spake to the messengers: "if he lets me go to the Kālavapi he shall learn it." The messengers went and told 94 the King and the King joyful in his thirst for gold, sent mes- sengers to whom he gave a chariot with a damaged axle². As 95 the Monarch drove thither, the driver who guided the chariot, ate roasted corn and gave him also a little of it. He ate of 96 it, had joy over the man and gave him a leaf for Moggallāna asking him to make him gate-keeper as a reward³. Thus is 97 good fortune fleeting as the lightning. How then can the sen- sible man be intoxicated by it? When the Thera heard: the 98 King comes, he put aside the bean soup and chicken⁴ he had received remembering: the King likes that, and took his seat 99

¹ He means the Thera who had been his teacher. CE 39, 10 II.

² P. *jīvapī-mattikī*, W. translates "with his eyes sunk in grief"; but *attikī* is here not "eye", but "axle". The word for "axle" is other- wise *attika* — Skr. *akṣa*. The form *attikī* which is borne out by our passage, is important as it is nearer to the Latin *axis*, lit. *axis*. In *jīvapī-mattikī* the consonant *m* is as often used to reunite a hiatus. See Gijsen, VIII § 73, 2. It would also be possible to read *jīvapī chukkī*.

³ The inf. *kālīyī* is in a sense to be taken twice, first with the obj. *saṃgahaṇī*, then with the obj. *dravayagāmaṇī*.

⁴ P. *māmāya gākūmī* for *gākūmī* according to the perfectly cor- rect conjecture of Semayama and Kawasawa, primarily "flesh of birds".

(awaiting the guest). The King came, greeted him respectfully
 100 and took a place at his side. Thus the twain sat side by side
 (joyful) as if they had gained a kingdom, and their mutual
 101 converse chased their cares away. After the Thera had enter-
 102 tained the King, he admonished him in many ways and en-
 couraged him to strive ceaselessly, showing him how the world
 103 is subject to the law (of impermanency). Then Dhatusena betook
 himself to the tank, plunged as he liked therein, bathed and
 104 drank and spake to the King's henchmen: "This here, my friends,
 is my whole wealth". When the King's henchmen heard that
 105 they took him with them to the town and informed the King.
 The Lord of men thought: he is keeping his treasure for his
 son and as long as he lives he will estrange the people of
 the Island from me. He was filled with fury and commanded
 106 the Senāpati thus: "Slay my father." He (the Senāpati) rejoiced
 (saying): now I have seen the back of my foe! Full of bitterness,
 107 adorned with all his ornaments, he betook himself to the
 King (Dhatusena) and strutted up and down before him. When
 108 the King saw that he thought: this villain wants to ruin my
 soul even as my body and bring it to hell. Shall I fulfil his
 109 wish by letting anger rise within me? Awaking loving thoughts
 within himself, he spake to the Senāpati: "I have the same
 110 feelings for thee as for Moggallāna". The other laughing shook
 his head. When the ruler saw this he realised: to-day even
 111 he will slay me. Thereupon the brutal (Senāpati) stripped the
 king naked, bound him with chains and fetters in a niche in
 the wall¹ with his face outwards² and closed it up with clay.
 What wise man seeing this would still hanker after pleasures

¹ With these words Dhatusena points at the Kālarūpi constructed by him.

² That is: I am the victor, I have won the game.

³ Lit.: in the inside of the wall.

⁴ P. *paratthakkhunathap*. W. translates this "with the face to the east". This is of course possible, but one sees no particular reason why he should face the east. According to my conception of the passage, the idea is that Dhatusena's torture should be increased by his being a witness of the whole process of being immured.

or life or fame? The Lord of men Dhatusena went thus after 112
 12 years¹, murdered by his son, to the King of the gods. When
 this king was building the Kālavūpi tank he saw a bhikkhu 113
 sunk in meditation and as he could not rouse him out of his
 absorption, he had a cleft of earth flung at the bhikkhu's head. 114
 The consequence of this deed experienced in his lifetime has
 been described (in the story of his violent death).

These ten excellent kings also with all their treasures have 115
 fallen into the jaws of death, robbed of their treasures. Can
 a wise man when he sees the fleeting nature of the rich and
 of wealth² crave for earthly joys³?

Here ends the thirty-eighth chapter, called 'The Ten Kings',
 in the Mahāvanssa, compiled for the serene joy and emotion
 of the pious.

¹ Pūjārī, Rājīrī, and Rājantara, all give the same number.

² P. *magmato dhane* etc. The loc. *dhane* stands, as frequently, for
 the genitive *dhānas*.

³ W. does not translate this indispensable strophe. It occurs in all
 the MSS. known to me.

CHAPTER XXXIX

THE HISTORY OF THE TWO KINGS

1 Thereupon the wicked ruler called Kassapa sent forth his
2 groom and his cook. But as he was unable (through these)
3 to slay his brother, he betook himself through fear to Siha-
4 giri¹ which is difficult of ascent for human beings. He cleared
5 (the land) round about, surrounded it with a wall and built
a staircase² in the form of a lion. Thence it took its name
4 (of Sigiri). He collected treasures and kept them there
well protected and for the (riches) kept by him he set guards
5 in different places. Then he built there a fine palace, worthy

¹ Now Sigiri, about 38 miles S. E. of Anuradhapura, and ten miles
N. E. of Dambulla in the Central Province.

² P. *visagigehatai*. The word cannot refer, as W. assumes, to the
galleries which partly cut into the rock, had halfway up the face of
the Sigiri rock, as *sthābhāraṇa* is inapplicable to these. It is far more
likely that what is meant is the staircase built on the north terrace of
the rock at the end of the galleries where the second half of the ascent
begins. This structure had in fact the form of a recumbent lion, per-
haps of the fore part of the body. It was made of brick. The claws
of the outstretched right paw of the lion still exist. Their dimen-
sions — they reach to the breast of a man standing upright — give
some idea of the gigantic proportions of the lion's figure. It appears
there was a door between the two paws into the breast of the lion
whence steps led through its body to the beginning of the staircase
leading to the heights of the Sigiri rock. I am inclined to think that
this staircase was of wood. There were no galleries on this part of the
rock on its northern side. The ascent is made now by means of a steep
iron ladder. The use of the plural *visagigehatai* is due to the fact that
the structure consists of a series of separate parts.

to behold, like another Ālakumandā¹ and dwelt there like (the god) Kuvera. The Senāpati by name Migāra, built a pari-⁶
vega called after himself and a house for the rictor Abhiseka².
He sought (permission to hold) a consecration festival³ for it
even greater than that for the stone image of the Buddha⁴.
As leave was not granted him, he refrained with the resolve:
I shall seek for it (again) under the sovereignty of the right-
ful ruler.

Kassapa began to rue the deed he had done and with the
thought: how can I be saved? he performed many meritorious
works. He planted gardens about the gates of the city and
mangū groves over the Island at a yojana's distance from each
other. He restored the Issarasamagārāma⁵ so that it was
larger than the former ground⁶, bought villages for its sup-
port and granted them to it. He had two daughters, Bodhi⁷
and Uppalavanna; he gave their names and his own to this
vihāra⁸. When he handed it over to the sāmayas of the

¹ See above note to 37, 106.

² As to this and other images of the Buddha see 38, 65-67 with note.

³ W. (note to the paṭṭage): "The abhisēka of an image is the setting or painting of its eyes, a ceremony generally performed with great splendour. It is the *Neta-piṭaka* of the Sinhalese Buddhists". The name of the Abhisēka festival suggests however, that it had a still more comprehensive meaning.

⁴ The festival instituted by Dhatusena for the Sili-Buddha is described 38, 62 ff. See the notes.

⁵ Now the Isurumuni-vihāra, in the south of Anurādhapura situated not far from the Tissavāra tank. It is first mentioned under Devānampiyatissa (Mhv. 20, 14).

⁶ I join additīyam directly with kāretvā "he made . . . larger than . . .". See the following note.

⁷ Our chronicle here gets valuable confirmation from inscriptions. In an inscription of Mahinda IV. found in Vessagiri, it is stated that the King had taken care that the Isurumūga-Bo-Uppalavaṇa-Kanuligiri-vihāra should be constantly supplied with water from the Tissavāra (Wickramasēkera, EK, I, p. 91 ff.). The Vessagiri-vihāra lies only about $\frac{1}{2}$ a mile south of the Issarasamagā-vihāra at the south-east corner of the Tissavāra. From the agreement of the inscription and the expression kāretvā pulikkaraththā mukhīyap in n. 10 it is clear that Kassapa I. made a great

Then School they were loth to take it, fearing the reproof of the people¹, because it was the work of a paricide. As however, the King wished to give it to them, he presented it to the image of the Supreme Buddha. Then the bhikkhus agreed, thinking: it belongs to the Master². In the same way he built a vihāra in the Niyyanti-garden near the mountain, which then bore their name³. He granted this vihāra equipped with the four necessities, to the Dhammaruci⁴ and in addition a garden lying to the north of it. Now once when eating a tasty dish of rice prepared with sañcīra⁵ fruit, cooked with butter and exquisite spices which a woman had offered him, he thought: this is delicious, I will treat the brethren⁶ to it, and he had the like dish of rice given to the bhikkhus along with a robe. He kept the Uposatha festival⁷ and cultivated the appamāna⁸, he took on himself the pious domestic establishment out of the Vessagiri and Issarassama vihāras and that this enlarged monasteries was named after his two daughters and after Kassapa himself. Wickramasinha's assumption loc. cit. is thus confirmed. Vessagiri is first mentioned Mhs. 20. 15 in close connection with Issarassama.

¹ Lit. "somewhat fearing what the world finds blamable".

² P. *ākāye nu saththi*, thus something that benefits not the monastery or its inmates, but the Buddha himself.

³ Uncertain. I take *Niyanti* for the name of the garden. The mountain near which it lies is very likely the Sibagiri. *Tanupūrī* means the names of the King and of his daughters.

⁴ See above note to 38. 75.

⁵ P. *sañcīra* occurs besides here three times: 74. 20t as tree along with *erdalt*, *pīga*, *malibent*; as fruit along with many other fruits 100. 5. and as blossom 100. 26. It is pretty certain that what is meant is the royal coco-nut.

⁶ P. *ayyāmī* according to the happy conjecture of S. and R. Ayya used of the bhikkhus in general is found for instance Vin. I. 101¹⁰, it is frequently used with a proper name as *ayya Ānanda* Vin. II. 290¹¹, *ayya Mahākassapa* B. II. 215¹² etc.

⁷ That is he kept on the Uposatha days the five or eight Buddhist moral commands (dharma, see Catalogue s. v.)

⁸ By appamāna certain virtues are understood which the believing Buddhist practises and which regulate his relations with the outside world. There are four of these, D. III. 224 f: *metta* "a loving spirit", *karuṇā* " pity"; *muditā* "joyous sympathy", *upekkha* "serenity".

ties¹ and had books copied. He made images, built alms-halls 19 and the like in great numbers: always he lived in fear of the other world and of Moggallāna.

Now in the eighteenth year the royal hero Moggallāna 20 came hither at the information of the Nigaythus² with twelve distinguished friends from Jambudipa and collected troops at 21 the Kuthārī-vihāra in the Ambatthakola district. When the 22 King heard of it he thought: I will seize and devour³ him, and though the soothsayer declared it to be impossible, he went forth with an array of forces. Moggallāna likewise (set 23 forth) with an army ready for battle, accompanied by his heroic friends, like to the god Sujaṇpati⁴ who issues forth⁵ to fight with the demons. When the two hosts fell on each 24 other like two seas that have burst their bounds, they fought a mighty battle. Kassapa spying a great stretch of swamp 25 in front of him, turned his elephant to seek another road. When his troops seeing that, with the cry: Friends, our com- 26 mander here flees! broke up in disorder, the troops of Mog- gallāna cried: "We see their backs"⁶! But the King with his 27 dagger cut his throat, raised the knife on high and stuck it

¹ The *Mitvāga* are certain ascetic observances of an outward kind thirteen in number. It is not expected that these should be kept simultaneously, but it is meritorious to observe one or other of them. They are meant primarily for the Bhikkhus not for laymen.

² Name for the adherents of the Jain sect.

³ As a ferocious beast strikes his prey and devours it.

⁴ According to the *Abhidharmapadipikā* 18 name of the god Sakka or Indra "compt. of Suji".

⁵ *Moggallāna* pt. must be supplemented by the verb *mithamī* from the preceding verse. The part. *gacchanta* belongs to *Sujaṇpati*. It must not be regarded as representing a future verb, as we have to deal here not with the description of a condition but with the narration of a fact.

⁶ Cf. for this phrase 88. 103 with the note. The construction of the sentence is different. The Col. Ed. changes *bahubaya* into *bahubya* and reads with the inferior MSS. *pubbajirthe*. It is possible to retain the reading of the better MSS. if we assume for this passage the free use of the gerund in the sense of an absolute participle, as it frequently occurs in the later chapters. See Culcaz. ed., Introd. p. XVI; ss also 48. 78—79.

28 in the sheath¹. Moggallāna carried out the ceremonies of burning, glad at his brother's deed². He took the whole of
 29 the (royal) treasure³ and came to the capital⁴. When the
 bhikkhus heard of this event, decently clad in their upper
 30 and nether robes, and having cleansed the vītā, they ran-
 ged themselves according to rank. When Moggallāna came
 to the Mahāmeghavana⁵, as the King of the gods to the
 Nandana (grove), he made his great army turn back outside
 31 the elephant wall⁶. He approached the community, greeted
 it respectfully and pleased with this community, he as a mark
 32 of distinction, presented it with his umbrella⁷. The community
 returned it to him. They called the spot the Chattavañjhīti⁸.

¹ W. has discussed the passage and the parallel passages 41, 24 f., 41, 52 f., 44, 112 and 116, 50, 28 in detail p. 6 ff. All objections vanish if one takes *chirikas* as the object of *ubhivaya* and not *stavya*. It is also the object of *hatthipūja* applied in 44, 112. In 44, 116 we have only *�िति चिरिका* and in 41, 24 instead of it *तत्त्वं कौलयम् अप्यतिक्रमः*. As to *कौलयं* W. himself has seen that it must not be translated too literally by "he eats his head", but by "he cuts his throat". This clearly follows from 41, 62 f. where we first have *चिरिकाय शरीरं उद्दान* and then *चिरावृद्धार्थम्*. The meaning of our passage (BB. 27) is: Kusapa lying swings his dagger in the air to call his brother's attention to his own suicide. — Kusapa's date is approximately fixed by Chinese sources where we are told that a letter of the king was received at the Chinese court in the year 627 A.D. See JRAS. C. Br. xxiv, Nr. 68, p. 65; H. W. Conzeous, II. C., p. 30.

² Because he had thereby spared him the necessity of meting out justice himself.

³ P. *सिद्धांशु* denotes the Regalia. Cf. *रजेष्ठाण्ड* 41, 20.

⁴ Thus I translate *मग्गलाना राजा*.

⁵ The park in the south of Anurādhapura in which the Mahāthūpa lay.

⁶ The *hatthipūja* is by no means the town wall as W. thinks (the elephant rampart of the city) but the wall supporting the terrace of the Mahāthūpa. The passage deals not with the march into the town, but with the entry into the domain of the monastery. The bhikkhus are assembled on the terrace. Moggallāna lets his troops turn back and goes up alone to greet them. Cf. above BB. 10 with note.

⁷ "In token of submission to the Church" (W.). The umbrella is the symbol of the ruler.

⁸ That is: "increase, flourishing of the umbrella". Its value has

and a parivega built there received this name. After he had entered the city he visited the two other vihāras¹, honoured also the community there and having attained to the great kingdom, he protected the world in justice. But at the thought: high dignitaries have attached themselves to my father's murderer, he gnashed his teeth² with rage — therefore he received the name Rakkhasa³ — and had more than a thousand of these dignitaries put to death. He cut off their ears and their noses and sent many into banishment. When he heard the (sermon about) the pious doctrine he became peaceful in spirit and well minded and instituted a great almsgiving, as a rain-cloud (pours a shower of rain) over the earth. On the day of the full moon of the month Phuasa⁴ he ordained a yearly alms and since then this alms is customary in the Island to this day. And the chariooteer⁵ who had given his father roasted corn, brought his father's letter and showed it to Moggallāna. When the latter saw it he wept, praised the love he had borne to his father and he, the powerful one, appointed him to the office of gate-keeper. And the Senāpati Migāra who had sent him reports in a fitting manner, instituted a dedication festival for the Abhiseka-Buddha according to his desire⁶. The vihāras Daṭṭha and Dāphūkundāna by name on the Sīhangiri Moggallāna granted to the adherents of the Dhammaruci and Sāgali Schools⁷. The Pabbata-vihāra which been increased by the King receiving it again out of the hand of the bhikkhus.

¹ Namely Jetavana and Albhayagiri.

² P. *athari dappam*, lit. he revealed his eye-tooth, let it be seen, bared it. The alteration into *dāyay* in the Cö. Ed. is certainly wrong. It deprives the following *rakkhasenfunkcija* of all sense.

³ That is "devil". Characteristic of all representations of Rakkhasas (Skr. *rakṣas*) are the powerful eye-teeth protruding from the mouth like the tusks of a boar.

⁴ December to January. See calendar Mhv. trsl. p. 2, n. 2.

⁵ Cf. above 89. 94 f. ⁶ See 89. 6 f.

⁷ The Sāgulikas are like the Dhammarucikas a sect only found in Ceylon. Mhv. 5. 18; 38. 75. The Dhammarucikas had their seat in the Abhayagiri-vihāra. See also 52. 17.

he had built he granted to the Theru called Mahānūma in
43 the Dighāsāma vihāra¹. Having built a shelter for bhikkhus²
called Rājini, the wise (king) made it over to the bhikkhus
of the Sāgalika School.

44 A man of the clan of the Lambakaygas³ named Dāthā-
pabbuti, who had been in the service of Kassapa, had in ill-
humour betaken himself to the Mereliya district and dwelt
45 there. He had a son known by the name of Silākūla. He too
out of fear of Kassapa had betaken himself with his kinsman
46 Moggallāna from here⁴ to Jambudipa and had undergone the
ceremony of world-renunciation in the Bodhimapta-vihāra⁵.
Fulfilling his duties to the community with zeal and great
47 skill he had (once) presented a mango fruit to the community.
The community pleased therewith, gave him the name of Am-
48 bākunapera⁶. Therefore he bore that name. Later on as
described in the Kesadhaṭṭavayavisa⁷, he got possession of the
50 Hair Relic and brought it hither from that land. Moggallāna
honoured him, accepted the Hair Relic, preserved it in a pre-
51 cious casket of crystal, housed it in a beautiful building with
a picture of Dipavikara's⁸ city and instituted with pomp a

¹ It is very probable that what is meant here is the vihāra built by Mihānūma (see 39, 19). But whether with the Col. Ed. we are at liberty to alter the name seems to me doubtful. Mihānūma is the author of the older Mihāvamsa.

² P. bhikkhūṇapassīyā. This is the usual name for vihāras intended for female members of the order.

³ One of the most famous clans in Ceylon from which sprung a whole series of Sinhalese kings.

⁴ The author lives in Ceylon and Amerūdhapura. The former is for him ayūya dīpa, "this our island"; Amerūdhapura may māgaya "this our capital"; "here, hither, from here" means "in, to, from Ceylon (or also Amerūdhapura)" etc. ⁵ Cf. 37, 215 with note.

⁶ That means: the novice with the mango fruit. After the *pabbajja* and until the *upasampida* one is not *Mahān*, but *mūlācara* that is a future *asāvaya*, one is the making.

⁷ The work is unknown to us. Neither its regards period or content has it anything to do with the Chakravaddhaṭṭavayavisa published by MEISTER, JPTS, 1886, p. 6 ff.

⁸ Dipavikara is the first of the 24 legendary forerunners of the hi-

great sacrificial festival. He had statues made of his maternal 52 uncle and of his wife and placed them there, as well as the beautiful figure of a horse¹. Further he had constructed a 53 casket for the Hair Relic, an umbrella, a mapūlapa studded with jewels, portraits of the two eminent disciples and a fan of hair². The King also made provision for the relic greater 54 than his own, and the Ruler entrusted Silākṣīla with the keeping of the relic appointing him sword-bearer³ — hence 55 he was known by the name of Asiggūbasilākṣīla — and gave him his sister (to wife) together with (the necessary) revenues. Here we give but a short extract; an intelligent man can find 56 a full account in every respect in the *Kesadibhūvapsa*. By 57 instituting a guard for the sea-coast he freed the island from danger⁴. By a regulative act⁵ he purified the good doctrine,

storical Buddha. He worked in the town of Rammavati or Rammāṇagama, *Buddhavapsa* 2, 297 ff.; JACo I, 112 ff. The conjecture *Dipabhūvapsa* mentioned of the Col. Ed. instead of *Dipabhūvapsa* is tempting. I have however, not accepted it, because it is difficult to see how the first perfectly clear and simple reading could be turned into the second. It seems to me that we have to deal here with a picture with which the bogie was decorated.

¹ W. has not properly understood the construction of the sentence. There can be no question of its being "other images also". The literal translation would be as follows: "having fashioned his uncle and his wife of gold, he placed the images there and a beautiful image of a horse". These two individuals had obviously played an important part in the bringing over of the relic, the horse too, very likely. It is impossible to say more in the absence of the quoted text (*Kesadibhūvapsa*).

² The assortment seems at first curious. We have to imagine the reliquary resting under a pillar-supported canopy, the *rāvāṇayāda*, on a royal throne. Umbrella and fan made of a yak's tail (*rāvāṇapāṇi*), are attributes of the royal dignity. The portraits of the two *āgamasādhikī* — *Bāhiputtī* and *Moggallāna* — stand at the side of the relic, as the highest dignitaries at the side of the throne.

³ The *asiggūba* is like the *chattingyāha* (see 38, 3 with note), a high court official. Cf. 42, 42; 44, 43 ff. See the Introduction III.

⁴ Of a hostile attack from India.

⁵ P. *ābhivarmantamācī*. This is an act which the priesthood carries out according to the formalities laid down in the *Vinaya*. The King orders its carrying out. Cf. with this especially 44, 76, 52, 44. It is

58 the Order of the Victor (Buddha). The Senāpati Utara founded a practising-house¹ which was called after him. After Moggallāna had carried out meritorious works he went to his death in the eighteenth year (of his reign²).

59 ... Thus even he though better far than the ferocious Kassapa³, was not able once his merit was exhausted, to conquer approaching death as if he were but its slave. Therefore the wise when they have conquered the fear of death, will be happy. Nirvana the highest eternal state of bliss is attainable (only) by him who knows the (nature of the) ego.

Here ends the thirty-ninth chapter, called "The History of The Two Kings", in the Mahārajan, compiled for the serene joy and emotion of the pious.

always concerned with the removal of abuses which have crept into the Order and with the punishment of guilty bhikkhus.

¹ See 37, 232 with note.

² Pūjāv. and Rājāv. also give him 18 years.

³ Kassapakapūra is a transposition of Kapitakkassapura. Cf. 37, 69, n. The whole strophe is very corrupt in the MSS. I have attempted to reconstruct it in less arbitrary fashion than has been done in the Col. Ed.

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CHAPTER XLI

THE NINE KINGS

After his death his vigorous son of god-like form, called 1 Kumāradhātusena¹ became king. In the vibara built by 2 his father he had repairs carried out, he had a revision made of the sacred texts and he reformed the Order. He supplied 3 the great community abundantly with the four necessities and after accomplishing many meritorious works, he passed away in the ninth year² (of his reign). Hereupon his son Kittisena³ became king. After he had in divers ways done meritorious works he was forced to quit the throne in the ninth month⁴. His mother's brother, Śīva killed him and became 5 (himself) king; he did several meritorious deeds and was slain⁵ on the five-and-twentieth day by Upatissa.

1 Pūjāv. and Rājāv. — in the first of these the King is called Kumāradhātī — tell of his friendship with Kālidāsa. Kumāradhātī flung himself into the flames of the pyre on which his dead friend was burnt and died with him. Popular tradition places this event in Mātara. Here as we observed for ourselves on the spot, the people are well acquainted with the names of the two friends and their tragic fate. Tradition makes Kālidāsa the son of the first minister of Kumāradhātī's father and the youthful comrade of Kumāradhātī. The grave of the latter in Mātara is still pointed out.

2 Pūjāv. also gives him 9 years. Likewise Rājāv. (the translation gives erroneously 18 years).

3 Rājāv. gives the length of reign as 9 years, Pūjāv. in accordance with Mbvs. as 9 months.

4 Pūjāv., Rājāv., Bājaratī, and Nik.-i. call the prince Mādisivrajan. Reigned according to the Pūjāv. 25 days. Rājāv. has erroneously 25 years.

6 Then Upatissa¹, husband of the sister of Moggallāna and
 7 his general, having slain Siva, became king. After the king
 by granting offices and the like, had won over the people for
 himself, he gave his daughter (in marriage) to Silākāla to-
 8 gether with (the necessary) revenues. King Upatissa had a
 9 son, Kassapa. He was a hero associated with sixteen heroic
 10 comrades of the same breed. He lived by his muniness in
 pious fashion, showing reverence to the aged².

10 Silākāla whose heart was deluded by lust for power,
 hereupon betook himself to southern Malaya³, collected a
 11 mighty force and plundering the frontier, arrived near the city
 (Anurādhapura). When Kassapa the eldest (son of the King)
 12 heard that, he mounted his favourite elephant, comforted his
 father, took his companions with him and fared forth to meet
 13 Silākāla. After the latter had been routed seven or eight times
 and his courage had ebbed, he brought the districts east and
 14 west by a rose into his power and advanced to the Pācimatisapubba⁴ to renew the combat. Kassapa with his comrades
 15 mounted his elephant, came thither, sent the rebels flying and
 drove his elephant to the summit of the mountain. Hence they
 16 called him Girikassapa. Silākāla remaining obdurate, made
 the kingdom still more rebellious and brought it entirely into
 17 his power. He advanced with an invincible army and train
 of followers upon the town and besieged it. For seven days

¹ Sinhalese sources call this king Lāmāyin patissa. He sprung
 thus from the Lambakanya clan.

² P. *jetthiyavasaka* does not mean "honoured his parents greatly".
 the term is found in *rule jetthiyavasaka* Pv. 2, 7, 16 beside *matteyya*
 and *petteyya*. Cf. further *utthiyayethapavasaka* Mallecaita I, 198f. It
 is a manner of the reverence shown to the oldest and noblest members
 of the clan.

³ Name of the Central Province, the mountain country of Ceylon.

⁴ One of the mountains east of Anurādhapura. King Jetthuttissa I.
 beginning of 4th century A. D. had founded a monastery there and had
 brought the stone image of the Buddha from the Thūpārāma to the
 new vihāra (Mles. 96, 127 ff.). His successor Mahāsena then transferred
 it to the Abhayagiri-vihāra (37, 14). It was at the Pācimatisapubba
 that according to 44, 14 ff. the decisive battle was fought between
 Sanghatissa and Moggallāna III.

the King's people fought, then they weakened. Thereupon 16 Kassapa thought: "All living creatures here are perishing because of the siege of the town, the troops are enfeebled, the King is old and blind. I will take my father and mother 19 (for safety) to Merukandara¹, collect the troops and then punish the rebels". In the night he took his comrades and 20 the royal treasures² and set off for Malaya. But as the guides 21 did not know the way, they lost themselves and wandered hither and thither near the town. Hearing of this Sīlakkha 22 hastened out and surrounded them. A terrible fight ensued. As the battle went off like the battle of the gods and the 23 demons, when his comrades had fallen and the royal elephant had succumbed, Kassapa handed him over to his driver, cut 24 his throat, wiped the blood from his dagger and stuck it in the shenū. Then supporting both hands on the temples of 25 the elephant he sank down. Upatissa when he heard this, died also, pierced by the arrow of grief.

When after a year and a half³ (of his reign) Upatissa had entered Heaven Sīlakkha became king. Together with his former name he was called Ambasānaperasīlakkha⁴. Living for thirteen years (longer) he protected the Island in justice⁵. He had delicious meats (prepared in the same way as) for the King, distributed in the Mabupūli hall and concerned for the wel-

¹ A district in Malaya which often served as place of refuge (cf. 44, 29, 47, 58 &c.).

² Here we stand for *mūga* and belongs to *mīyathīya* "by me is ... to be punished". The gerunds *kutvā* and *sayagatvā* are then to be taken in conjunction with *ve*.

³ For *rūjashikha* see note to 39. 28. Cf. also 48. 80.

⁴ Pūjāv. the same, Rājāv. however, one year and ten months.

⁵ See above 38. 48–50.

⁶ Pūjāv. and Nikā. call the King Lāmīyī-Ambabherapā-Sūlu-movā (= Silameghavuppali, likewise Rājanta); in Rājāv. he is called Lāmīyī-Abhā (= Aggabodhi). Pūjāv. and Rājāv. give him in agreement with our chronicle, a reign of 13 years. Rājanta contains a chronological statement. It says that his reign began 1088 years after Buddha's Nirvana and 662 years after the introduction of the Buddhist doctrine into Ceylon.

fare of his people, he increased the revenues of the hospitals.
 29 Daily he sacrificed to the Bodhi Tree, he had images made and
 to all bhikkhus dwelling on the Island he distributed the three
 30 garments¹. He decreed throughout the Island preservation of
 life for all creatures. In most fitting manner he sacrificed to
 31 the Hair Relic brought (hither) by himself. The Rabeta canal
 he made over to the Abhayuttara-vihāra. Here beside the
 32 Monarch of trees² he set up the throne called Kunta which
 he had fetched away from the eastern vihāra of the adherents
 of the Thera School. All his life long he performed meri-
 torious deeds without number.
 33 The King had three sons: Moggallāna, Dūthapabbati and
 Upatissa. To the eldest (Moggallāna) he handed over the
 34 Eastern Province and after conferring on him the dignity of
 the title of Ādipāla, he dismissed him with the words: "Go
 35 and dwell there". He went and took up his abode there. On
 the second son (Dūthapabbati) he conferred the post of Ma-
 36 layarāja³ and the province of Dakkhinadesa and entrusted him
 with the care of the sea-coast⁴. But Upatissa, a young man

¹ Namely robe (*saṃphalī*), under-garment (*uttarāṅga*) and skirt (*antaviveka*).

² That is, beside the Bodhi Tree in the Abhayagiri-vihāra (further?)

³ I believe that *krīṣṇa Malayarājaputta* means the name or *krīṣṇa Malayarājaputta* or in composition *Malayarājaputthas*. But this is a circumlocution for *Malayarājaputra*, as so often happens, for instance *Kanvārādīvihāra* (= *Kanvārādīputra*) 41.1. See following note for the title *Malayarāja*.

⁴ Here appears for the first time the title *ādipāla* which in course of time becomes the title for the prince of the royal house. The heir to the throne is *Mahādipāla*. The title *Malayarāja*, so frequent later, is here mentioned for the first time. Apparently the owner of it was entrusted with the administration of the province Malaya, the central mountain country. I regard the province called *Asa Pānathura* as the one otherwise called *Pātandava* "Eastern Province". *Dakkhinadesa* as H. W. Cousens (Notes on Ceylon Topography in the twelfth century, JRAS. C. B. XXIX, Nr. 75, 1922, p. 62 f.) rightly saw, is not a general term for the south of the island (Rohrent) but a special province, the territory in the west of the mountains up to the sea. The two provinces got their names from their position in relation to Asurādhan-

of good looks he took to live with himself for he was particularly fond of him.

In the twelfth year (of his reign) a young merchant who 37 had betaken himself from here to Kāśipura¹ brought hither from there the (book) Dhammasati². The King as incapable 38 of distinguishing truth from falsehood as the moth which flies to the lamp it takes for gold, when he saw it, believing 39 it to be the true doctrine of the Buddha received it with ceremony. He showed it reverence and honour and placed it in a house not far from the royal palace. Every year he 40 was wont to take it over to the Jetavana-vihāra and there to arrange a festival which he made into a permanent institution³, regarding this as a blessing for all beings. After Silākāla had 41 thus performed numerous meritorious deeds he passed away on reaching the thirteenth year of his reign, according to his deeds.

After Dāthāpabbhūti had seized the throne the dejected 42 one had his brother (Upatissa) murdered, because he sought to hinder him, it not being his turn. When Moggallāna heard 43 that, he spake full of fierce wrath: "He hath usurped the government though he had no right to it, without cause he

peru. It is worthy of note here that Dakkhinadeva is not yet, or regularly later, the province of the heir to the Throne, but is handed over to the second son, being apparently united with Malaya. Or does Silākāla wish for some reason or other that Dāthāpabbhūti and not Moggallāna should be his successor?

¹ The town (in the land) of the Kāśis, that is Bārīgaṇī i. e. Barages.

² According to the wording of the Pali text, one is inclined to assume that dhammasati is meant for some relic of the Buddha, perhaps his dharmarakshita, his water vessel, and that this relic turned out to be a fake. The Nikāyasamgraha however, which treats the subject in greater detail (p. 16²—17²), says distinctly that it is a book containing the heretical doctrines of the Taitulya School (see note to 42. 36). The King was not able to distinguish these teachings from the true Buddha doctrine. We must therefore assume that Dhammasati was the title of the book. The Nikāya gives the name of the merchant's son (referred to above) who brought the book as Puppa.

³ P. kāvya cintāmaṇī; the suffix, kāvya governs the next member.

44 bath slain my youngest brother who spake the truth, I will see that he has a merry reign¹!" He took a strong army
 45 and advanced to the Kubera mountain. When the King heard it, he erected an armed camp with troops ready for battle on
 46 the Karinda mountain. Hearing of this Moggallāna sent the King this message: "The people living on the Island have never failed in their duty to thee or me and if one (of us) is
 47 dead, the government need not be divided between us². Others shall not fight therefore, we two alone will fight a combat
 48 here on elephants". The other declared that he was willing and armed with the five weapons³, he mounted his elephant and prepared at once⁴ for battle, like Māra⁵ against the Sage
 49 (Buddha). Moggallāna also mounted his favourite elephant and took his place. The huge elephants rammed each other.
 50 A crash was heard at their onslaught like the roar of thunder and sparks like lightning flew at the striking of their tusks.
 51 The blood-stained elephants were as evening clouds. Wounded by Moggallāna's elephant the King's elephant began to give
 52 way. When the King saw that he made as if to cut his throat. But Moggallāna greeting him with reverence, besought
 53 him: "Forbear to do that!" Despite the request, he persisted in his defiance and cut his neck. Thus after six months and
 (six) days⁶ he lost the kingdom.

¹ P. *kārōpanām mājarajjaya*, lit. "I shall see that his reign is an intoxicating draught". That means either a reign the pleasure of which is as short as that of an intoxicating drink, or in scorn a reign that will make as merry as an intoxicating drink.

² This seems to me the sense of this not quite easy passage: the people who are loyal to us both are then not obliged to choose between us.

³ According to Cœven, Sinhalese Dictionary, s. v. the weapons were: sword, spear, bow, battle-axe and shield.

⁴ P. *ñāthari* "descended (into the arena, to the place of combat)".

⁵ Māra, the tempter, who with his army of demons fights against Buddha in the night of enlightenment and is routed by him, is a favourite subject for artistic representation. Thus at Borobudur, relief nr. 94 (L. gallery, main wall, upper row). Cf. N. J. Knoz, the Life of Buddha on the Stūpa of Borobudur, p. 102 ff.

⁶ According to Pūjāv. and Rājāv. he reigned six months.

Hereupon the mighty Moggallāna became king on the 54 Island. On account of his mother's brother¹ they called him Cula(moggallāna). He had poetic gifts without equal, as 55 highest (good) he held the three (sacred) objects². He was an abode of virtues like generosity, self-control, purity, goodness, By largess, friendly speech, by working for the good (of others) 56 and by his natural feelings for others³, he won over the mass of his subjects. By almsgiving and the (founding of) vihāras, 57 by (gifts of) medicine and garments he won the community of the bhikkhus and by just protection. While distinguishing 58 the preachers of the doctrine by abundant gifts of honour; he had the three Pitakas together with the Atthakathā⁴ recited. Boys he lured with sweetmeats which delighted them and had 59 them constantly instructed in the good doctrine, he, the sage who was a shining light of the good doctrine. He also composed a poem in praise of the good doctrine which he, the best of men, from the height of his elephant⁵, recited at the close of the sermon, in the town. He dammed up the Ka- 60 damba river⁶ among the mountains forming thereby the Pattaśreyasāpi, Dhanarāpi and Guritara tanks. With the 61 thought: this is a work that ensures long life, he, full of zeal, had the sacred texts written down and a solemn festival held for the (three sacred) objects. While full of pity for the world 62 as a mother for the son of her womb, he died, having given and enjoyed according to desire, in the twentieth year (of his reign)⁷.

¹ P. *aggakosī* = Moggallāna I. who was his teacher, since according to 39. 65, his father Sīlakkha had married Moggallāna's I. sister.

² The *ratthuttaya* are the Buddha, his doctrine (*dhamma*) and his Order (*sangha*).

³ P. *armūḍhassabhañcū*. By this the *cutteri sanggarathana* are meant. See note to 37. 108.

⁴ That is the sacred texts together with the commentaries.

⁵ P. *kukkharasethura vidi*. Here *vidi* stands for *nīvī* metri causa and the latter for *nīvīgā* as expressing a local relation.

⁶ The river flowing past the east side of Anurādhapura, now called Malavatō-aya.

⁷ Pūjāv. and Rājūv.: 20 years. In both works and in the Rājāvita, the king is called Daṇḍa-Mogalāna. See below note to 44. 65.

64 His Majesty had killed his kindred with poison. She then made her son king and carried on the government herself.
 65 Lord of men Kittisirimegha thus made king, at once had the house of the Monarch of trees¹ covered with ten plates.
 66 For the poor, for travellers and beggars he instituted a great almsgiving. As protector of the road in such manner he could
 67 be useful to all². But in all enterprises the Mahesi took the lead, thus everything in his kingdom was turned upside down.
 68 The royal officials and the high dignitaries thought only of bribery, and the powerful in the land terrorized the weak.
 69 At the time of Silakala there lived in a village called Sangilla, a man called Bhayasiva, a scion of the Moriya clan.
 70 Siva had a son by name Aggabodhi and also a sister's son
 71 known by the name of Mahanaga. His sister's son was of tall stature, Aggabodhi was handsome³. On account of his
 72 high-soaring plans, the vigorous Mahanaga gave up field labour and led a robber's life in the forest. Once when he
 73 caught an iguana⁴ he sent it to his aunt⁵. When she saw

¹ The Bodhi Tree in the Mahavihara.

² The conjectural *maggapatti* "road-hall" [perhaps = rest-house] of the Col. Ed. for *patti* is without doubt tempting. According to it W. translates as follows: "Yes, he was like unto a public hall of charity wherein all men were able to partake freely of according to their necessities." I have however, scruples about taking such liberties with the MS. reading, more especially as it gives tolerable sense. In the foregoing travellers and wandering beggars have been mentioned. Here the compiler of our chronicle adds the remark: the king would have been a signpost and a guide to all these *sabbapattigiri*, lit. = one who must or can be enjoyed by all; had not the queen prevented him. She interfered everywhere and thereby brought the Kingdom to chaos.

³ An alteration of the text is certainly necessary if the MSS. have *magacchaya mukhavaya aggabodhi* or *asubha*. The writer of 3. 6 has felt that, when he has changed *asubha* into *as*. But it seems to me that in this verse a contrast, not a resemblance, between the two cousins has to be emphasized, to make the future conduct of Mahanaga intelligible. I should incline therefore, to read *mukhavaya* instead of *Mahanaga*, and refer the reader to the critical note in my edition.

⁴ P. *gadha*, Sinh. *goyat*. Two species are distinguished: *Tahogoya* "land-iguana" (*Iguana dasyurus*) and *Tahogoyya* "speckled iguana" (*Hydrosaurus relictus*). The flesh of iguanas is eaten.

⁵ P. *mohaddi*, the wife of the mother's brother, hence the wife of Bhayasiva.

the iguana she understood (what he wanted) and ordered to send him a basket of corn¹. He also sent to the blacksmith a hare and he did the same (as the aunt). From his sister² 74 he begged seed corn and a bringer of the seed corn³; she handed him over a slave and provided him secretly with food and drink.

Now during a famine a certain man, skilled in magic spells, 75 in order to get alms, was wont to beg food from everybody clad in the robe of a bhikkhu. He had betaken himself to 76 the village (of Sangilla) but as he got no food, overcome with hunger, he sat down trembling. When the merciful 77 Mahānūga saw him, he had pity on him, took the alms-bowl, but although he traversed the village in all directions, he got 78 not even rice soup. But when he gave up his upper-garment, he got food. The other ate, was content and thought: I will 79 make him worthy of the kingdom on the Island. He took him with him and came in a moment to the Gokappa⁴ sea. Seating himself there and uttering in the usual way the formulae of incantation, he conjured up the Nāga King in the 80 night of the full moon of the month Phussa⁵. "Touch the great Nāga"⁶, he commanded Mahānūga. In the first watch

¹ P. *pasavayi* must not be corrected. The root *pas* is intimately connected with *sā*, just as in Skr. *śāv* and *śā* merge in each other; *pasava* means here "to determine, to direct". The aunt understands that by sending the iguana her nephew wishes to indicate that while he has the bush of *śāma* in abundance, he lacks bread.

² The son of this sister is [42. 1] the future king Aggabodhi I.

³ P. *hīngāla*, purposely formed like *māgħha*, *ħalluġha*.

⁴ *Gokappa*(ka) is also 57. 5 the theatre of a similar scene of magic as the one here described. In 71. 18 it is the fattest spot down the Mahaveliganga ("from Sarogāmattha as far as Gokappa"), which must be protected from the enemy in Rohanu. As in our passage it is described as *wiħbixx* "ocean", it can be no other than the mouth of the Mahaveliganga, the Koddiyar Bay, the Bay of Trincomalee.

⁵ December to January.

⁶ The Nāgas are semi-divine beings in the form of snakes. They are always held to be zealous worshippers of the Buddha and of his teaching. They are represented in human form with a snake's head growing from between the shoulder blades over the head.

of the night, through fear, he did not touch the Nāga who
 82 had appeared. It was even so in the middle watch of the
 night. But in the last watch he caught him by the tail and
 (immediately) let go of him. (Only) with three fingers had
 83 he touched him¹. When the magician saw that he foretold:
 "My effort succeeds: After thou hast had war with three kings
 84 and slain the fourth, thou shalt be King in thy old age and
 live yet three years; and three people out of thy clan will be
 85 kings (after thee). Go thither, serve the King; later thou
 shalt witness my power." With these words he sent him forth.
 86 Mahānāga went, sought the monarch² and entered his service.
 The King made him collector of revenue in Rohana and he
 87 collected many goods which were produced there. The King
 was pleased with him and gave him the rank of an andhasenā-
 pati³ and commanded him to beset himself thither (to Rohana)
 88 again. He took the son of Bhūryasra and his sister's son⁴
 with him, went thither and raised rebellion in the whole pro-
 89 vince. He made of Rohana a territory whose products fell
 exclusively to himself and took up his abode there⁵. In order
 to wage war with Dañḍapabbati he advanced with a great
 90 array of forces, but from fear of Moggallāna⁶, he returned to

¹ W. translates: "he raised it by the tail with three of his fingers and dropped it", but this does not mean "to raise" nor chup "to drop". In my edition the punctuation of the text is also wrong. One must place the semi-colon after 締pi and take 而' eray anyubhi or て' chupi as a connected sentence.

² The event takes place, as is apparent from v. 69 and from what follows, in the time of King Silākūla.

³ This title only occurs here. See Introd. III.

⁴ The former was called Aggubodhi [41. 78]. By Bhūryasra we have probably to understand the nephew of Mahānāga who according to v. 93 died prematurely.

⁵ The present part. 住む is used here instead of a finite verb to express a permanent state.

⁶ Before it came to a fight, the reign of Dañḍapabbati had come to an end, after lasting six months.

Rohapa. While he dwelt there he heard of the confusion¹ in King Kittairimegha's kingdom. Mahānāga thought it was now time to seize the government, set out hastily from Rohapa, slew the Ruler on the nineteenth day², took over the government himself and reestablished order. Then he sent a letter to his sister's son bidding him come. The latter coming turned back because of an (unlucky) omen and died. Thereupon Mahānāga out of gratitude, made the son of his mother's brother (Aggabodhi) Uparāja³. After building an irrigation trench round the Monarch of trees he had a roof put over its golden house and set up images of the King of Sages. He decorated the three great cetiyas with stucco work and (put up) a protecting ring (against lightning). He also repaired the elephant terrace and the paintings⁴. The weavers' village Jambelambaya⁵ he affiliated to the Uttara-vihāra⁶ and the village called Tintigiko to the Mahāvihāra. The village of Vasabha in Uddhagāma he granted to the Jetavāna, he also instituted a giving of garments for the three fraternities⁷. After granting three hundred fields to the Jeta(vana)-vihāra he instituted there a permanent (gilt of) rice soup for

¹ P. *asamaskasa*, lit. "upheaven road"; a figurative expression for the idea of disorder and confusion.—

² ප්‍රජාත්, රාජාත්, නිකෑත්, රාජුත්තා, enfl the king Kusjākitairimēśvar to distinguish him from Sriimeghavayya, the first prince of the Cūlamūla line. The two first chronicles attribute to him a reign of 19 years.

³ For the Uparāja, the co-regent of the reigning king and his relation to the Yavatīja, the heir apparent, see Introduction 11.

⁴ Cf. for the works mentioned here 28, 19 and 24 with the notes. The stucco work is of course the masonry of the thūpa; *cauboda* is short for *wijicucumboda*; *bathiherdī* is the same as *bathipakam*.

⁵ Or "the weavers' village called Jambela" according to the reading *jaudhachayayu* preferred by S. and R.

⁶ P. *Uttare*. This doubtless stands here for *Akkayatane*, is therefore the Akkayugiri-vihāra. Cf. note to 37. 02.

⁷ The *tepa vihāra* are the communities of the Molū, Jetavāna and Abhayugiri-vihāras. But in a Sinhalese work, quoted by Wickramasuriya, EG. II, 275, note 1, it is pointed out that they are the three seats of the Mūlinātriya, Sāgallikas, and Vetusas. Sometimes, as 46, 15 f. "two fraternities" are mentioned along with the three.

99 the bhikkhus. He handed over to the Ascetics¹ a thousand fields (watered by the tank) called Dūratisa. For the inmates of the Mahāvihāra he instituted a permanent (dole of) rice
 100 soup. The Cīramūtikavāra (canal) he granted thither, rejoicing at virtuous dealing. In the Mayūru-parivega² he undertook
 101 renovations and in the Mahūdevarattakurava-vihāra in (the district of) Kāsilhangala he restored the dilapidated Anurādhama.
 102 After he had performed in this and in other ways works which lead to Heaven he joined after three years³ the company of the gods.

103 These eight kings who were all contented in spirit⁴, whose wealth was endless as that of the King of Kings⁵, who glories in their troops, their elephants, their chargers and in the chariots of their heroic army⁶, they had finally to surrender all and forsaken by their followers, mount the pyre. The wise

¹ I do not think that we can connect *asvīśīśī* directly with *Mahāvīradīpanīya*. The former belongs to the first, the latter to the second half of the verse. The ascetics do not live in the vihāra but in the *avāra*. Probably the ascetics of the Tapodham 52, 22, 53, 11, 54, 20 are meant, the settlement in the wikkharas west of Anurādhapura, recently more accurately investigated by Ayyaswami and Hugue. See Memoirs Archaeol. Society Ceylon I, 1924, p. 18 ff.

² See 27, 172 and 38, 52 with the notes.

³ Pūjāya and Rājāya call the prince Senevi or Senevi-Mānū. The duration of his reign is given as 9 years. In Rājendra and Nik., s. he is also called Senevi. After him all four chronicles insert a king whose name is missing in the Cithupāpa. Pūjāya: Lāmīlī-Singām-Saladabōna 9 years, Rājāya: Lāmīlī-Singha-Saladabōna 9 years, Rājendra and Nik., s.: Lāmīlī-Singhāya.

⁴ Because they had attained the highest human goal, the dignity of kingship.

⁵ The word *māyīya* denotes also in Skr. Kavera, the god of wealth.

⁶ The two first lines of the strophe offend repeatedly against the law of style. They can only be translated according to their sense. *Rājārājīya rājā* and *nāmārūpītāraṇā sāmāgadātāthī* are disintegrated compounds. They stand instead of *rājārājīrāpī* (*rāpī* = "like", as in *ābhārūpītāraṇī*, D. I, 51²⁶) and *nāmārūpītāraṇāsāmāgadātāthī*.

man when he remembers this should, if he seeks his salvation, harbour the wish to fling away from him the happiness of existence.

Here ends the forty-first chapter, called 'The Nine Kings'!¹ In the *Mahāvaripa*, compiled for the serene joy and emotion of the pious.

¹ The MSS. have it is true, *ashtavaka* "the eight kings". Cf. the note to the signature of the following pariccheda.



CHAPTER XLII

THE TWO KINGS

1 Aggabodhi the highly favoured of fortune, sister's son
 2 of King Mahānīga¹, now became king whose aspiration was
 3 the attainment of the highest enlightenment. In splendour
 4 surpassing the sun, in charm the moon with full disk, in stead-
 ness the Sumera mountain², in depth the ocean, in firm-
 ness the earth, in impartiality³ the wind, in insight the ma-
 gician among the gods⁴, in purity the autumn heavens, in the
 enjoyment of wishes fulfilled the King of the gods, in wealth

¹ Here S. and B., and W. obviously dependent on their rendering, translate *abbītī Mahānīga-narāññāñūharī moḍipit*, W.; "the son of Mahānīga's mother's brother!" In itself that would be quite simple. Aggabodhi would then be the son of Bhayusiva mentioned 41. 70 whom Mahānīga according to 41. 98, appointed *uparaja*. But there is no difficulty about the matter. It absolutely contradicts the text. Aggabodhi is here perfectly plainly described as *Maṭigīyaya* of Mahānīga. The *Prajūv*, also calls him *Mādugīja-bhāṣā* and likewise the Rājās. We must stick to this if we wish to keep firm ground under our feet. We must then assume that the *Cilavasas* says nothing⁵ about the after fate of Bhayusiva's son, just as it is so often silent where we should like to hear once, and that the Aggabodhi named in 42. 1 has nothing but the name in common with him. Sera's genealogical tree (in his very valuable Index to the *Mahāwansā*) which rests on the translations, needs correction accordingly.

² Sumera is the same as Meru or Hemameru. Cf. 87. 79 with note.

³ *P. vīraññatī* refers to the impartial behaviour towards others, none being favoured, none being disadvantaged, as the wind blows equally for all beings without distinction. It is interesting to find quite similar phrases as these in v. 2 and 3 in an inscription of Mahinda IV. (*Wiesmanniana*, EX, 1, 226). ⁴ That is Brahspati.

the commander of treasures¹, in justice the upright Vāseñha², in courage the king of beasts, in royal virtues a ruler of the world, in generosity a Vessantara³; it was thus his people knew him. On his mother's brother he conferred the dignity of uparāja, on his brother that of yuvārāja, on his sister's son that of king of Malaya⁴. To the most distinguished officials also he gave positions according to their merits. He won over his subjects by the heartwinning qualities and by the royal virtues⁵. The province of Dakkhinapadesa with the appropriate retinue⁶ he made over to the Yuvārāja. The latter while he dwelt there, built the Sirivajjhamaṇa tank. After the wise (prince) had erected the Giri-vihāra intended for the community (of the bhikkhus) he granted it two hundred fields for the support of the community. To the Malayarāja he gave his daughter Dāṭha by name (to wife); he also built the parivega which bears the name Sriśāmpghabodhi. For Mahāsiva⁷ he built a parivega⁸ which was called after him. His companions also were chiefly intent on meritorious works. Thus by a pious mode of life⁹ he followed the good old custom

¹ The term *asvaganghar* applied to Bhīṣapati here bears out his close association with the Atharvaveda given him in the Indian epics. Horace, Epic Mythology, p. 181. — The King of the Gods is Indra, the Lord of treasure Kuvera.

² A Ṛṣi, a primeval sage (Sāk, Vasishtha).

³ Vessantara was the last human incarnation of the Buddha. His history is told in the Jātaka bearing his name (Nr. 647) Faümersch's edition, VI, p. 479 ff.

⁴ Cf. for these titles the notes to 41, 33-36.

⁵ See notes to 37, 107 and 108.

⁶ P. *sayogam*, the adj. *yogya* is made into a substantive by supplementing it with a nominal term like "accessories, equipment, retinue". *Sayogabhatnadevana* in 44, 84 is used in the same connection. Here for the first time we have the Southern Province, the *dakkhinapadesa* as territory reserved for the heir to the throne, as is thenceforward the rule. Cf. also the note to 41, 36.

⁷ Note to 37, 63.

⁸ P. *adhibhūtadharma*. W. translates this: "by continually keeping the company of good men", which is also possible.

and to remove hindrances, he restored¹ it where it had fallen 13 into decay. During his reign poets wrote numerous poems in the Sihala tongue which were distinguished by various 14 useful doctrines². In the Dakkhipa-vihāra³ he erected a splen- 15 did pīṭāda⁴ and in the course of nine years he cleared the 16 island of all briers⁵. After building the vihāra called Ku- 17 runuda destined for the whole Order (of bhikkhus) and a tank of 18 the same name⁶ and (after planting) a cocopalm garden three yo-

¹ Refers directly to "the good old custom" (*paññipāna dhammaviyoga* *dharmiyoga*) which is figuratively likened to a building that has fallen into decay and must be restored. The "hindrances" are things, actions, circumstances which obstruct the path to deliverance.

² So I translate *maya* which is chiefly used of prudent policy. The names of the twelve poets said to have flourished under Aggabodhi I. are enumerated in the Pājūv., the Rājāv., and the Nik.-s.

Pājūv.	Rājāv.	Dharmasat	Nik.-s.
1. Dīhāmi		Dūmāset	Dūmāya
2. Tasmal		Pusn	Soviyabāhuṇ
3. Bābiri		Bāri	Bibiriyu
4. Bisēdala		Miyo	Unjabisēya
5. Anurut		Kuma	Anurutkumāraya
6. Daļagot		Daļagot	Daļagotkumāraya
7. Puravudu		Puravu	Puravajukumāraya
8. Daļasakumāra		Daśāla	Daļasakumāraya
9. Kītiri		Kītiri	Kītirikumāruya
10. Kasub		Kāsabu	Kasupketāpāya
11. Koṭa		Koṭa	Sakdāmalaya (?=?)
12. Āpū		Āpaya	Āpabāmalaya

In addition it is stated in the Pājūv. and Rājāv. that the Then Dhamma-
Miti (i.e., Dhammikī) held office under King Aggabodhi.

³ That is: the "Southern Monastery". According to Mhv. 23. 88 its builder was Uttiya, one of the warriors of Vattagamani. It lay *nagaramba* *dakkhipata*. In the latest plan of Anurādhapura the Dakkhipa-vihāra is identified with the cella known in local tradition as "Ejāra's tomb" (cf. Mhv. 23. 72-73). As regards this monument, I should prefer keeping to the local tradition. The Dakkhipa-vihāra has thus still to be identified.

⁴ See note to 87. 59.

⁵ Said figuratively; *kayaka* "thorn" is used of all enemies of the throne and the church, of all pests of the organism of the State.

⁶ The building of the Kurunda tank is also narrated in Pājūv. Rājāv. and Rājāvita. H. W. Colombe (H. C., p. 85) identifies it with the Giant's tank near Māmalya.

jānas in length, he granted it to Mahāsiva as his dwelling¹ 16 and in addition to it revenues, honours and distinctions and a hundred monastery attendants². Near to it he built the 17 Ambilapassava-vihāra and granted the village of this name to the Ascetics of the Thera School³. To the Unnaralli-vihāra 18 he granted the far-famed village of Ratana⁴ and placed (in the vihāra) a stone image of the Master. In Kalięgīla he built 19 the (vihāra) called Sunanipabbata and beside the Bodhi temple a stone terrace with a large oil pit⁵. After he had restored 20 the Lohapāsāda, he distributed at the dedication festival of the pāsāda to six and thirty thousand bhikkhus the three garments⁶. He assigned to it a village and ordered that it should 21 be guarded. In the Hatthikuechi-vihāra⁷ the enlightened (prince) likewise erected a pāsāda which bore the name of his daughter. He kept piously to the instruction of the bhikkhu 22 Dāthāsiva and living according to the law, he looked after him heedfully⁸. Further he built the great vihāra Mūgasenī- 23

¹ The Col. Ed. differs greatly here from the MSS. It reads *mahāsivapāsādā māsām kātriyitum adā*, but it is just the first syllables *mahāsiva* which are well preserved in all the MSS. It seems to me very doubtful for the rest, that *mahāsivapāsādā* should mean "two large tracts of defined land" as translated by W. For *sāvā* I knew only the meaning "boundary", but not "defined territory".

² See note to 57, 68.

³ See notes to 41, 90 and 57, 227.

⁴ Is Ratinagūma not the present Ratnapura? The epithet *ratiṇḍapura* would then point to its having been famous then as a mine of precious stones. Here attention may also be called to the district Ratnakara-ruppha (99, 81) which lies in the Southern Province.

⁵ The Bodhi temple in the Mahāvihāra is meant here (note to 88, 43). The "oil pit" was probably a cup-like hollow intended for the reception of the oil presented for festive illumination.

⁶ See note to 41, 29.

⁷ Is also mentioned 48, 65 in the reign of Aggabodhi VI and 49, 76 in that of Dappula II.

⁸ Apparently Dāthāsiva took a post at court corresponding to that of the *purohit* in the Indian courts. This is the beginning of the political influence of the bhikkhus. Cf. 57, 88 f. and note.

pati and assigned it¹ the village Lajjika for the (necessary) maintenance of the slaves. For the merit of King Mahānāga King Aggabodhi built a (vihāra) called by his name² and assigned it to the Grand Therā who was versed in the three Pitākas³. But he who no longer possessed wishes, handed over the vihāra to sixty-four bhikkhus of his kind who practised ed yoga⁴. After building the Bhinnorudipa(-vihāra) for the same (thera) who dwelt in the Mahāpariveṣa⁵, and granting⁶ it (revenues) from Vaṭṭakārapitīhi, he erected balls for the Uposatha festival⁷ in the vihāra called Dakkhināgiridalha, in Mahānāgapabbata and in the Kālavāpi-vihāra. In the Abbaya (giri)-vihāra he constructed a large bathing tank and on the Cetiyapabbata he provided a permanent water supply for the Nagasoggi tank⁸. After having the Mahindatīṇa tank⁹ constructed in the proper way, he decided to set up (the image

¹ The reading *ekasmi* which W. accepts, is certainly wrong. It can only be a question of a foundation for the benefit of the vihāra mentioned in the first half of the verse and which is alluded to by *ekasmi*.

² *Vihārya* must be inserted from v. 28. We might translate "he gave it (i. e. the Mūgasenāpati-vihāra) the name Mahānāga-vihāra". The building of this vihāra by Aggabodhi (*Māndrośapirivīra*) is also mentioned in Pājāv. and Rājatrat.

³ See note to 37. 223. Who the Grand Therā was is not said, probably Dātchāsiva.

⁴ I. e. who gave themselves to ascetic and meditative practices. H. Bech, *Buddhismus II*, § 11, was the first to show the significance of Yoga in Buddhism in its true light.

⁵ According to 50. 67 a building in the Jetavana-vihāra. Mentioned again 46. 66.

⁶ The translation is not quite certain on account of the brevity of the original. W. has however, disregarded the gerund *kutrī* in his rendering.

⁷ See note to 37. 201.

⁸ I think what is meant here is the bathing tank now called Nāgapokuna, situated just under the summit of the Mihintale mountain (see 38. 75 note) where hewn in the rock face the heads of a cobra (naga) seem to rise out of the water. Not "Elephant's Pool" as W. translates. See Mhv. trsl. p. 94, note 1.

⁹ The tank at the foot of the Missaka mountain by which the present fields of the village Mihintale are irrigated.

of) the Thera (Mahinda) on its dike and he decreed that when 30 the Grand Thera Mahinda should be brought to the place, people from the Taraccha¹ clan should carry him. He placed 31 a golden umbrella² on the (thūpas of the) three fraternities, seven- eight- and nine-fold³ and (set) with pre- 32 cious stones. He presented the Mahāthūpa with a golden 33 umbrella weighing four and twenty bhāras⁴ and here and there (he offered) a superb jewel of great value. Having decorated 34 the temple of the Tooth Relic with brightly gleaming precious stones he made a golden reliquary (for the relic) and in the Pāli Hall a canoe of bronze⁵. He built the Mabāmekhala 35 bend and conducted a great canal from the Magihira tank⁶.

At that time a Grand Thera called Jotipāla had beaten in 36 controversy the adherents of the Vettulla School⁷ on the Is- 37 land. The Ādipāda called Daṭṭhapabbuti, unshamed (at the defeat), raised his hand to strike him (the thera). At the self- same moment an ulcer appeared (on his hand). But the King 38 who was pleased with Jotipāla, assigned him a dwelling in that very vibāra⁸. In his pride Daṭṭhapabbuti went not to

¹ P. taracchā. See note to 38. 13. W. is not at all clear about this passage. The Taracchā are already mentioned Mhs. 19. 2 along with the Kaliṅgā.

² See note to 38. 54, as also to 41. 97.

³ Has reference to the single storeys of the chatta which apparently differed in the three thūpas (Mahāthūpa, Jetavana and Abhayagiri) in the way indicated.

⁴ A bhāra (= 20 Telā = 2000 Pali) is according to DR. (Sanskrit Wth. s. v.), equal to about 140 lbs. That would give a total weight of 88 to 94 cwt. According to the Sinhalese weight (1 pala = 4 kara = a little more than 79. 5 gr.) we should get double that quantity. The umbrella was of course of stone and gilded.

⁵ See note to 57. 181.

⁶ Now Minneriya, N. W. of Polonnaruva.

⁷ The Mabāvupasā regards the Vettulla School as a heretical sect. They were the representatives of the Mahāyāna in Ceylon and are first mentioned Mhs. 26. 41 in the reign of Vohāruka-Tissa (2nd half of the 3rd c. A. D.). They had their nunnery in the Abhayagiri-vihāra according to Mhs. 38. 111. Cf. Mhs. 1st, p. 269, n. 2.

⁸ Presumably in the vibāra where the controversy had taken place. (Abhayagiri?)

38 him¹ and so died. The King conferred the dignity of mahāpāda² on his sister's son Aggabodhi and charged him to
 39 take the Thera under his protection, which he did. After
 building the Nilageha cell³ the King gave it to that same
 Thera. Thus he wrought many meritorious works and died
 in the thirty-fourth year (of his reign)⁴.

40 Hereupon Aggabodhi became king. As the former king
 was the elder he was distinguished by the name Khudda⁵.
 41 Versed in the former customs he protected the Island and he
 made Samghabhadra⁶ the daughter of his mother's brother
 42 mahesi⁷. As sword-bearer he appointed a kinsman of the
 Mahesi. He distributed posts according to worth, without
 43 preference⁸. The Vajurana(-vihāra) which the king had built he
 made over to the adherents of the Sugali School⁹. He also built
 the Jamburastacagalla(-vihāra) and the Matikapitthi(-vihāra).

44 During the reign of this (king) the prince of the Kūlīga
 country whose mind was disturbed when he saw the death of
 45 living beings in war, came hither to our Island with the re-
 solve of world renunciation¹⁰. He underwent the ceremony of
 world renunciation under Jetipāla and the King maintained
 46 him honourably for a long time. He built him a prac-

¹ He was too proud to go to Jetipāla and ask his forgiveness.

² The title mahāpāda is usually borne by the heir to the throne.

³ What a pañchikāra was in a monastic establishment is difficult to say.
 I suppose it to have been single cells for the inmates. Cf. 48. 2, 50. 77.

⁴ Pāli: 34 years, Rājat: 30 years.

⁵ I. e. the little, the younger. In the Sinhalese sources he is also
 called Kudja Abhi. ⁶ See note to 57. 211.

⁷ W. A. translation of mātikā by "as he envied not to give power
 into the hands of others" is certainly not right. Mātikā means "wish,
 affection". What is meant is merely that the king was not influenced
 by personal wishes but by objective considerations. Cf. also 40. 4.

⁸ See note to 39. 41. The Sugaliyā had their seat in Jeturana, on
 the Dhammaravikā in Abhayagiri (A. M. Hocart, Memoirs ASC. I,
 p. 16 ff.). For the Vajurana-vihāra see note to 44. 29.

⁹ It seems that he was driven from his country by Pulakesin I., the
 founder of the Chalukya dynasty who conquered the Kūlīga kingdom.
 According to Jayadeva-Dynasties this took place 609 A.D. See H. W.
 Coomaraswamy, H. C., p. 30, 51.

tising-house¹ in the Mettupabbata-vihāra. The Kālinga prince's minister and his Mahesi betook themselves to the same (Jotipāla) and under him they (likewise) underwent the ceremony of world renunciation. When the Mahesi of the King 47 (Aggabodhi) heard of her splendid renunciation of the world, she supported her honourably and had the Ratana(-vihāra) built (for her). To the minister the King granted the Vetta- 48 rāsa-vihāra in Pācīnakapūrāji², but the ascetic handed it over to the community³. The royal Thera died; the King (Agga- 49 bodhi) mourned for him and wept for him and after that built a practising-house in the Cūlagnallā-vihāra⁴ as well as one in the Palmyagara-vihāra⁵. Thus in his place and for 50 him⁶ the ruler performed many meritorious works.

Once while the Thera Jotipāla was performing his devo- 51 tions in front of the cetiya in the Thūpārāma a piece of (masonry) got loosened and fell in front of him. The troubled 52 Thera called the King and showed it to him. When the King saw it he was horrified and had the work at once taken in hand. He housed the Relic of the Right Collar-bone⁷, care- 53 fully guarded, in an inner room of the Lohapāśāda and honoured it day and night. As the repairs in the Thūpārāma 54 were delayed, the devatas⁸ dwelling there appeared to the

¹ See note to 37. 282.

² The name occurs in what is probably the right form Pācīna-kñigdārāji also in Mhv. 23. 4. I believe it to be the name of a village near the Cittā mountain.

³ I. e. he refused personal possession and handed over the vihāra to the community of the bhikkhus.

⁴ Mentioned also Mhv. 25. 19. The vihāra was built by Gūlābhaya at the end of the 1st c. A. D. on the bank of the Gaganandi (Kala-ya), south of Anurādhapura.

⁵ In Palmyagārāya the -ya means "found in". It is thus not part of the name, as W. supposes.

⁶ This is a patti, that is an action whose merits are transferred to another person who has died. The reward for the pious foundations made by Aggabodhi are to fall to the royal thera from Kālinga.

⁷ See above note to 37. 207.

⁸ Thūpārāmavāhi belongs to manikammā as well as to devatas. According to popular belief devatas are everywhere, in every field, every tree, every building, even in the single parts of a house.

55 King in a dream as attendants of the monastery. "If the King hesitates to rebuild the shrine of the relic we shall take the relic and go where it pleaseth us", said they. At that moment the King awoke and greatly perturbed, he had the work on the shrine finished in a short time, including the paintings 56 and the like. Further (he had) four images and thrones of stone, a golden umbrella and work in stone and ivory (made) 57 for the shrine. His dignitaries and others (of high rank) made nine hundred reliquaries and renewed¹ the whole work of 58 Devānampiyatissa². When with immense pains he had got together the offering in fitting manner he with the greatest 59 reverence, brought the relic from the Lohupāśāda bither. He 60 had the relic surrounded by the Grand Thera Jotipīla together with the community, carried in festive procession³ in a reli- 61 quary. To the relic-shrine he dedicated the island of Laṅkā together with his own person⁴ and handed over to its guar- 62 dians the village the proceeds of which had belonged to the Mahesi. In Nāgadīpa (he presented) the Uppalomaghāra temple to the Rājyatanadhiṭṭa(-vihāra), as well as an umbrella for 63 the Āmalacetiya⁵. He granted to the vihāra there a village for the provision of rice soup. To the Abbaya(giri)-vihāra 64 he granted the village of Āngapāṭikā. Giving it his own name and that of the Mahesi, he erected in the Abhayuttara⁶ 65 the Daṭṭhanggabodhi house. The Queen piously built the Kapsalanaga-vihāra and handed it over provided with the four

¹ In v. 57 the v. hāryi must be supplemented to the accusatives from v. 56. Navāya kamisay in v. 58 d must have the v. obviously added from 58 a.

² He is the builder of the Thilpāram-cetiya according to Mhv. 17. 1 ff. 62.

³ P. paribhāren. The word has obviously here already the meaning of its Sinhalese equivalent paribhava "procession".

⁴ See above 30. 31 for a case of similar homage to the Church.

⁵ The verb is missing in the sentence. We must probably supplement it with an aid from the foregoing. My interpretation differs greatly from that of W. I take Rājyatanadhiṭṭa for the name of a vihāra. Nāgadīpa means the most northerly part of Ceylon.

⁶ See note to 37. 97.

necessaries, to the same monastery. In the Jetavana the King 66 erected a building with a glittering crowning ornament¹ and near the house of the Bodhi Tree he had a well dug. He also 67 built the Gaṅgātāpa, Valāhassa and Giritāpa tanks². He enlarged the Mahāpūli Hall and set up a canoe for the gifts of rice³. For the bhikkhus the Mahesi ordered permanent gifts of rice⁴. 68 Thus after King Aggabodhi had performed meritorious works, he went to Heaven in the tenth year (of his reign)⁵.

Thus (both) these Lords of men, who rejoiced in meritorious works, who were blessed with riches, fell into the clutches of death. Then should the wise man when he beholds rightly the course of existence, shunning according to precept, all connection with existence, (his face) turned towards Nirvana, live discerningly, surrendering himself to the renunciation of the world.

Here ends the forty-second chapter, called "The Two Kings"⁶, in the Mahāvanssa, compiled for the serene joy and emotion of the pious.

¹ There is no reason to change the reading of the MSS. *rājānāmambapī* into *rājāntacumbapī* as do S. and R. There is nothing strange in the archaic participle form in *-apī* in the eclectic style of the Chilavamsa.

² Rājāv. and Pūjāv. relate that in all he built 13 tanks. The Gaṅgātāpa, Giritāla, Hovātu, Neralu, Mālombu, Sravalkakātiya, Eujerahaju, Kajunnaru, Mahundalu, Kūngemu, Madita and Kalanvihru are named in the Pūjāv. In addition both chronicles ascribe to him the building of the Vellunā-tēhema.

³ P. Bhattacharyya. Cf. note to 37. 181.

⁴ P. Bhattacharyya. The regular recurrence of the gifts is compared with the succession of the generations in a family.

⁵ Rājāv. and Pūjāv. likewise give the duration of the reign as ten years.

⁶ The MSS. bear *Tiriyaka* "the three kings" and having regard to the signature of the foregoing pariccheda, it would have been more consistent to have retained this reading. As in our signature one king more, in the foregoing one less is given than actually occurs in the pariccheda, we may perhaps assume that the difference is traceable to a copy in which the last king of the series of the 41st chapter, Ma-hānāga, is treated not with his predecessors but with his successors, the two Aggabodhis.

CHAPTER XLIV

THE SIX KINGS

1 Hereupon the Sword-bearer Saṅghatissa¹ became ruler.
 2 With the wish to further religion as well as the kingdom he
 3 rejoiced in righteous action. Bestowing office according to
 4 merit, he won his subjects for himself. But when the general
 5 of the younger king (Aggabodhi), Moggallāna, who dwelt in
 6 Rohaga, learnt that Saṅghatissa had become king, in order
 7 to begin war he occupied a fortified camp in Mahāgalla.
 8 When Saṅghatissa heard this he sent troops to fight him,
 9 but the mighty Moggallāna routed them. Thereupon he be-
 10 took himself with elephants and horses to Rattivihāra, col-
 11 lected his troops there and took up a position. At news of this
 12 the King returned, gave him battle at Kadalinivāta² and

¹ Pajāv. and Rājāv. describe him as younger brother (*mati*) of Agga-
bodhi II. But it seems to be more probable that he is the usiggīha
mentioned in 42. 42 as a kinsman of Aggabodhi's II. mahesi.

² Mahāgalla is mentioned in three places. According to 68. 42—43
(q. v.) it was situated in Dukkhigandea. The sequence Tilagolla, Muha-
galla, Maghagalla, Anurādhapura, Mahātthita in a successful campaign
of Vijayabahu I. allows of our determining the situation. It is evidently
the present Magalagama N. W. of Kurunegala halfway on the road to
Puttalam not far from Nikaveraṭiya (Census of Ceylon 1921, II. 2823,
no. 62). So also H. W. Coomaraswamy in a letter dated 19, X. 26. Mahe-
gallakavāpi is likewise mentioned three times, namely 68. 34 and 43
among the water works built by Parakkamabahu I. to further culti-
vation in Dakkhinadeva. The passage 59. 60 is either a repetition of
what is related in Chap. 68 or it refers to the restoration of the tank.

³ Not Kadaliñā-Nivāta. The ādi serves only, as so frequently, for
paraphrase "beginning with Kadali". Cf. Kadalyādinivāta 49. 66; Mahe-
gallādīlpa 44. 122; Sirimampūñādīlpa 46. 1.

defeated him. Then he sent his troops (after him), but re- 7 turned himself to the town. Moggallāna restored his vanquished army¹ to its former state and marched to Rāherat. The King's Senāpati sent his son against the rebels, he him- 8 self feigned (sickness) as if suffering and distressed like one 9 very sick, he kept his bed. When the King heard of it he at once sought him out and admonished him: "Be not troubled. 10 Only set the Prince² his tasks here (in Anurādhapura) and protect the city; it is impossible for thee to accompany me 11 to the seat of war as thou art sick". Because all the people had left³ the city and the King's food was thereby curtailed, they placed before the King food that had been prepared in 12 the Mahūpāli Hall. When the King saw that, he was much perturbed and thinking: (it must be) before he becomes weaker 13 than (he is⁴) now, he went forth in haste to war. With his son he mounted his elephant at the head of an army in fighting trim and marched with a small force to Pāṭinatisapabbata⁵. 14 When both sides⁶ were engaged in battle the treacherous 15 Senāpati opened the attack from behind. When the Ruler's

¹ It is unnecessary to change *sāṅkhayya* into *saṅkhiyā*. *Vihāra* (primarily: baggage-train, camp-followers) is several times used in just this section as "army". Thus vv. 18 and 22.

² The Rāhera mountain is already mentioned 41. 44 on the occasion of the battles between Dābhāpabutī I. and his brother Moggallāna. The Col. Ed. reads, it is true, *Kaśchāraṇa* *spdgmc*.

³ *Jeṭṭhātika* is presumably meant by the "Prince". According to v. 20 he had remained in the town, probably as Regent under the Minister's guidance, while his father was in the field.

⁴ *P. ubhāvite*, lit. "caused to depart". The people had left the town from fear of the enemy. It does not mean that they were in the field. The loc. *ubhā* is one of the incorrect forms peculiar to the language of the Cūlavagga. Cf. similarly *ubhā* *Jambudīpa* 76. 26 and also *Lankātikā* *ubhā* 44. 44.

⁵ The idea is this: The King feels that he cannot do without the advice and help of his Senāpati in the city while he himself is absent. He wants therefore to hasten the decision in the field so that the risk man does not die before it. *Eka* *na* means "until — before"; *maññā* stands for the comparative and the ablative etc. belongs to this.

⁶ See note to 41. 14.

⁷ I. e. Saṃghatikas and Moggallāna.

16 son saw that, he said: "I will slay him". But the King restrained him: "Think not of such a thing; our army is unable
 17 to stand this, it is certainly¹ much too weak." The King was in the centre between the two hostile armies, therefore his forces had to be divided against the rebel (Moggallāna) and
 18 the Senāpati. The King's elephant sought the shade of a madhūka tree² whereupon the umbrella fell to the ground
 19 because it knocked against a branch. The rebel's army saw that, took possession of it and handed it over to their commander. He raised the umbrella, standing on the summit of
 20 the mountain. Thereupon the King's troops thinking he was now king, came and surrounded him. But King Sarughatissa
 21 was alone. He dismounted from the back of his elephant and fled with his son and a faithful minister³ to the Merumajjara forest near by.

22 The victorious Moggallāna⁴ took the host, the treacherous
 23 Senāpati and his ruthless son, came to the capital and was king as sovereign of the Lākṣā country. Then he thought:
 24 "As long as the foe is in life there is no good luck." When he heard that a son of the former king was here (in Anurādhapura) he was wroth and at once commanded that his hands
 25 and feet be cut off. The man charged by the King, went thither immediately to cut off his hands and feet. The boy
 26 wept in distress: "If my hands which I have for eating cake,
 are cut off with what shall I then eat the cakes?" When the

¹ P. *kesava*. The future in the sense of a mitigated statement where otherwise the potential is used. The *tu*, as so frequently, is inserted in the uttara recta. Cf. note to 37, 114; further 49, 116; 77, 99.

² *Bassia latifolia*. Skr. *madhūka*, BL, s. v. This is the *madhūka* of the Sinhalese which Cunam defines as *Hassia longifolia*.

³ The governing verb of *pattaya* 'make up' or *sakudaya* is wanting. Hence the writer of MB. 3-6 recurred the text to *pattaya adiga* *sakudaya*. It seems to me probable that *sakudaya* was a gloss to distinguish the amaca from the faithless Senāpati and that this gloss displaced *adiga* in the text. The gerund *adiga* which is found already in Mbva. 1, 74 is found again in v. 22.

⁴ Pūjāv. calls him Līmāni-Bō-nū-Mogallāna, Rājāv. Madi-Bō-Mogallāna, Nik.-s. and Rājarata. Līmāni-Bō-nūya.

King's servant heard that he wept and wailed, sorely grieved 27
at the King's command. Nevertheless he cut off his left hand
and his left foot, the wretch. Jetphatissa another son of the 28
King, fled and befook himself unrecognised to Malaya in the
Merukandara¹ district. Meanwhile the King (Saṅghatissa) 29
with his son and his minister had secretly reached Vejurasā².
At the instigation of the bhikkhus there he donned the yellow
robe. He had the intention of betaking himself in the dis- 30
guise of a bhikkhu to Rohaya and got as far as Magihura³.
Here the servants of the King who were there, recognised 31
the three, put fetters on their feet and told Moggallāna. When
the King heard that, he rejoiced exceedingly and gave the 32
command: "Go with all haste, take the three to the secure
and safe Sihagiri⁴. There cut the King's head off and that 33
of his son, but bring the minister to me alive". Thus charged, 34
the people took the three, brought them to Sihagiri and set
about to do what had been commanded them. Then spake 35
the King's son to the people who carried out the deed: "Do
me the boon of cutting my head off first." The King's men 36
did so, then they struck off the head of King (Saṅghatissa).
Behold ye who know well what righteous action is, the action
of fools! So transitory are (worldly) delights, so uncertain 37
and unstable: how could ye setting your hearts on these,
neglect to seek your eternal salvation?

They informed the minister of the King's command, as 38
they had his good at heart⁵. When he heard that he laughed

¹ See note to 41, 10.

² See above 42, 43. The Vejurasā-vihāra must hence be looked for
somewhere on a line between Anurādhapura and Magihura.

³ Now Minneriya-vāra, one of the largest and most beautiful tanks
in the island, about 10 miles W. N. W. of Polonnaruwa.

⁴ Sigiri lies about 10 miles W.S.W. from the Minneriya lake.

⁵ W. refers hītāya to abhaya "unto the faithful minister". I believe though, that it is a nōm. plu. belonging to the subject contained
in abhaya. From what follows it seems that Moggallāna's benefactors
wished to save the minister's life by offering him the prospect of service
with the new King.

39 and spoke these words: "While I was still in life I saw my master beheaded; shall I also serve another master besides
 40 him? After ye have slain him here will ye also take from him his shadow? Alas! ignorant are ye, I trow, and deluded."
 41 After he had spoken thus he took hold of his master's feet
 42 and lay thus there. The henchmen (of Moggallāna) seeing
 43 no means of bringing him away, willy-nilly struck his head
 44 off too. Then they took the three (heads) and showed them
 to the King. He struck at them and rejoiced, being rid of
 45 his fear. To the treacherous Senāpati he granted the dignity
 of Malayarūpa and gave his son the office of sword-beater.

46 Moggallāna covered the three thūpas with new material
 47 and instituted a great thūpa festival¹ throughout the territory
 of Lankā. With a great offering he celebrated with reverence
 the Hair Relic of the Master, likewise the Tooth Relic and the
 48 great Bodhi Tree. In accordance with ancient custom he held
 the entire Vesākha² festival and the like. By a regulative
 act³ he reformed the Order of the Perfected One. With a great
 festival he instituted a recitation of the (three) Pitakas and
 he honoured the learned priests by giving them specially high
 revenues. To all the bhikkhus dwelling on the Island he pre-
 sented a robe and in all their dwellings he had kātina⁴ robes

¹ The covering over of the thūpas with white linen cloths was a token of festive homage. Cf. 52. 67 and 54. 37. The word *sabbe* belongs most likely to *lambatāla* (see note to 44. 11) and *thūpa mahasamiti* is the same as *thūpavat m²* and takes the place of the compound *thūpawasana*.

² The month Vesākha corresponds to April-May. The birthday of the Buddha was celebrated on the day of the full moon of this month.

³ See note to 39. 67.

⁴ By *kātina* we are to understand a gift of clothing to the community carried out in a specially solemn form at the end of the Purāṇu festival (see note to 37. 80). It is considered highly meritorious. The term is *athakatikāti* (lit. "entered raw cotton"), *athakatikāti*, in our passage *kātina* *athakatikāti*. The ceremony consists in the uninterrupted weaving of the garments in the course of a day and a night from raw cotton. The cotton is spun by women, the stuff woven, dyed and finally made up into garments. Cf. Vinaya I. 253 ff. (= Mahāvagga VII. 1 ff.).

made. He made images and repaired what was decayed. He 49 made over to the community more than 300 salt-pans. In 50 Kārapitṭhi he built the Moggallāna-vihāra, further the Pitti-gāma-vihāra and Vatagāma together with a village (assigned to it). He also built a cetiya temple in the Rakkhā-vihāra¹ 51 and he granted villages to many vihāras for their maintenance. Thus the Monarch performed countless meritorious works in 52 remembrance of the fleeting nature of the fortunes of the preceding king.

Now it happened that for some offence or other he became 53 displeased with the Mahārūpa². He remembered his shameful conduct towards the former king. He got him into his 54 power by craft and had his hands and feet cut off. When the Sword-bearer³ heard that he betook himself with his son to Rohana. Dwelling there he soon brought the land into 55 his power. He sought out Jetāhatissa who kept himself hidden in Malaya. In league with him he conquered in a short time 56 the province of Janapada. He then betook himself to the Dolajapabbata and took up his position in an armed camp⁴. When the King heard all that he (likewise) took up his 57 position near him with an army and a train ready for battle. Now at that time many of the King's people suf- 58 fered from fever and died. When the Sword-bearer heard that he took up the fight with recklessness. The King's army 59 was too weak, it was scattered and fled. The King fled be-

¹ I read *Nekkhañchornīka* as against -*ay* of the MSS.

² See 44, 48. ³ The Mahārūpa's son (44, 48).

⁴ I believe that we must read *rathayā Janapadayā* and that with this is meant the country often mentioned later (66, 110 etc.), situated in northern Malaya towards Dakkhigadēsa. The verb *ghātente* is curious. The Dolāja mountain is most likely to be sought in the district of Janapada. The form of the name agrees in all MSS. The attention to *Dolajapabbata* in the Col. Ed. is arbitrary. It cannot be the mountain Dolagalvaka. That lies on the right bank of the Mahaveliganga and occurs in the Mahārāma (10, 44) under the name *Dolapabbata*. The scenes described in our verses took place without doubt somewhere in the neighbourhood of the present Dumbul. In v. 60 Sigiri (*Sīhapabbata*) is also mentioned in connection with the battle.

60 hind it. When the Sword-bearer met him alone near Sīhagiri
 61 he slew the Great King together with his attendants. In order
 to kill Jetphatissa also whom he had left behind, he sent him
 62 a message: "Come and be King, come." Jetphatissa saw through
 the plan, turned and fled to Malaya (for he said to himself):
 "Would he really hand over to me the royal dignity gained
 with so much trouble?"

63 When after six years¹ he had slain the Prince Moggallāna,
 64 surnamed Dala², the Sword-bearer with army and train entered
 splendid Anurādhapura, became king and rolled the wheel of
 65 dominion over the earth's circle. He was called Sīlā-
 megharāpan³, revered the Order and the Bodhi Tree,
 sacrificed to the three thūpas and enlarged the Mahāpāli Hall.
 66 During a bad famine he dispensed milk rice made with butter
 and syrup to the community and (presented it) also with filters.
 67 Through sheer generosity he won the hearts of the poor,
 of travellers and beggars. To boys the bountiful (Prince) gave
 68 money to buy cakes. In the Abhayagiri-vihāra he honoured
 the stone image of the Buddha by an offering. He had its
 ruined temple (restored and) brightly decorated with divers
 69 precious stones. He dedicated (unto it) the Kolaśāpi tank
 to protect⁴ the Victor and he continually instituted sacrificial
 festivals at the greatest cost.

70 While the Monarch thus lived as a vessel⁵ for meritorious
 action, a general named Sīriñga, mother's brother of Jetpha-
 71 tissa, had betaken himself to the opposite shore⁶. He returned

¹ The same number in Pūjāv. and Rājū.

² The Sinhalese chronicles give this surname to Moggallāna II. See note to 41.63.

³ The Sinhalese chronicles do not mention the name of this king. They merely call him *śrīgṛhaka*.

⁴ That is, as wages for the guarding of the image and its temple
 he allotted the proceeds of the tank. The words *drakkhathām jinam*
 belong to *dātukā*, not to the following.

⁵ The word *bhājana* is used in Skr. with the same figurative sense.
 See B.R. s. v., nr. 4.

⁶ I. e. to the mainland of India.

with many Damijas and began to take possession of (the northern province) Uttaradesa. At the tidings of this, the King advanced, offered battle at the village of Rājamittaka, beat the Damijas who had accompanied him, captured those who remained over from the slaughter, subjected them to all kinds of humiliation and distributed them here and there as slaves to the vihāras.

When the Monarch had thus gained the victory, he returned to the city and while he, after he had cleared the whole kingdom and was menaced from no side, dwelt there, a bhikkhu called Bodhi who had seen many undisciplined bhikkhus in the Abhayuttara-vihāra, though reckoned by the ceremony of world renunciation, he was still young, came to the King and begged him to proclaim a regulative act¹. The King had the regulative act carried out by him himself in the vihāra. Then all the undisciplined bhikkhus who had been expelled from the Order, took counsel together, murdered Bodhi secretly and annulled the act. When the King heard that, he was wroth, seized them all together and made them, their hands cut off and in fetters, guardians of the bathing tanks; another hundred bhikkhus there he expelled to Jambudipa. In remembrance of Bodhi's efforts he thus cleansed the Order. When then he invited the bhikkhus of the Therā School with the others² to celebrate together the Upasathā festival, he was refused. He flew into a rage and offending all respect, he abused and reviled them with harsh words. Then he betook himself without demanding pardon of the bhikkhus, to Dakkhinadesa. There he was attacked by a fell disease and died suddenly. Thus after nine years³ he left the earth.

¹ See note to §9. 57.

² The other bhikkhus meant here are those of the Abhayagiri-vihāra. As the King has expelled the unworthy members of the Order, he thinks the time come for a common celebration with the bhikkhus of the Mahāvihāra, which they however reject.

³ The same length of reign is assigned to Asiggūhuk in the Pūjāv. and Rājāv.

83 His son the young prince, Aggabodhi by name, then
 84 became king, known by the name of Sirisampaghabodhi¹. He
 invested his youngest brother Māna with the dignity of uparāja
 and granted him (the province of) Dakkhinadesa with fitting
 85 army and train. The King who did no discredit to the con-
 duct of former kings, protected the kingdom in justice and
 86 deeply revered the Order. Jetṭhatissa who heard all this
 in Malaya, betook himself to the Arittha mountain² and brought
 87 the population over to his side. After he had brought the
 southern and eastern districts into his power and made them
 his friends³, he began gradually to march with strong forces
 88 on the capital. He sent his minister Dādhāsiva to occupy the
 territory in the west⁴ and took up a position himself in the
 89 village Siripitṭhi. When the King heard all that he sent the
 Uparāja⁵ (Māna) with a force into the western territory. He
 90 went up and put Dādhāsiva to flight. The King thought: one
 can kill the fellow like a young bird in the nest⁶ and took

¹ For the first time Sirisampaghabodhi occurs as royal *krinda*. Wiessnermann has made the happy observation that in the sequel this epithet is used alternately with that of Silāmeghvavuṇḍa, so that when a king bears the *krinda* Sirisampaghabodhi, his successor calls himself Silāmeghvavuṇḍa and conversely. E2. II, p. 9. As name Sirisampaghabodhi is first met with Mv. 86. 79 ff. (800 A. D.). The title was obviously chosen in honour of this pious king of the Lambakappa clan. The Sinhalese chronicles only know King Aggabodhi III. under the name Sirisangalō.

² Now Nitigala, the isolated massif halfway between Anurādhapura and Polonnaruwa.

³ P. *anumānaśe*, not *-so* as in the Col. Ed. Jetṭhatissa not only brings the districts into his power, but also wins over the inhabitants as adherents (*anumāna* "being like-minded").

⁴ It seems to me that *pucchimayā dīnam* in v. 88 as also *pucchimayā desa* in v. 89 are not to be taken as proper names of a district, as little as *pubbaññakhaṭye* in v. 87, but merely as a general geographical designation.

⁵ See v. 84.

⁶ *Darakaw* is probably to be taken in the ortho. recd. as S. and B. have it in their Sinhalese translation. The word is used contemptuously of the inexperienced amicos of prince Jetṭhatissa.

prisoner the prince's minister (Dāthāsiva) who had marched to Mayetti. Then he thought: I will catch Jetthatissa in the same way, and with a few troops the fearless one marched recklessly against him. But Jetthatissa on the news thereof fell with a skilled army and train on the King's army like a sea that has burst its bounds. The army of the King was scattered; the King mounted his elephant and fled at once alone and in disguise. In the sixth month after his accession he hastily took ship and betook himself to Jambudipa, deserting wealth, country and kinsfolk.

Jetthatissa now became king in the city; he fulfilled all duties as was formerly customary and protected the Order. Mahādāragiri he granted to the Abhayuttara-vihāra, to the Mūlāvihāra he made over the Bodhi Tree called Mahāmetta. To the Jetavana the King granted Gopīgāms. To the pācising-house in the Mahānāga(-vihāra)¹ he assigned the villages Mūlānigaya and Odumbarāngaya, and to the Kassapagiri² (-vihāra) (the village of) Ambilāpika for the (supply of) food. The village of Kakkhalaviphi he gave to the Vellavapa(-vihāra³) and to the Gangāmāti-vihāra the village of Keheta; to the (vihāra) called Antariṅganga he gave the village of Cullamātika and to the (vihāra) Mayettikassapavāsa (the village of) Salumannagama. To the Kūlavīpi-vihāra he assigned the village called Leda. This and other (vihāras) he provided abundantly with maintenance villages. What was ruinous he restored (at a cost of) three hundred thousand (kālūpaga); to the bhikkhus dwelling in the Island he presented the three garments.

The King (Aggabodhi) who had betaken himself to Jag-dipā had brothers in blood. These hidden here and there, sought to make the land rebellious. When Jetthatissa heard this, he betook himself to Kālavīpi, made war on them and

¹ For this vihāra see 42. 24. For padmavāghara cf. 57. 232.

² Inscriptional mention is made of this monastery under the name Kasubgiri on a tablet of Mahinda IV. See Wickramasene RZ. I, p. 216. It is mentioned again in Cilas. 48. 24 under Kasunja III.

³ See note to 44. 29.

105 took up a position with his army on the spot. The King (Aggabodhi) who had gone to the other coast and there hired Damila troops, came to Kālarāpi and began the combat. Jetthaṭissa ready for war with a well equipped force, first letting his minister Dādhāsiva escape¹ to Jambudipa, mounted his armoured 106 elephant, but seeing his troops fall back in the battle, he spake 107 thus to the high dignitary who rode with him on the elephant: 108 "Take my message to the Mahesi, then mayest thou do what thou 109 wilt: forsake O great Queen, the world, recite the sacred texts, learn the Abhidhamma² and transfer the merit to the King³." 110 After he had given this order, he hewed down the Damilas 111 as many of them as met him in the course of the battle. But 112 when his strength was failing⁴ he saw a Damila called Velappi 113 coming to fight with him. Then as he was wont to keep a 114 knife in the betel-nut bag in his head, he quickly drew his 115 dagger out of that and cut his throat. Then leaning upon the Order the ceremony of world renunciation and after he had mastered the Abhidhamma together with the commentary, he

¹ P. paliyat. The translation "he sent" does not give the full sense of the original. According to v. 90, Dādhāsiva had become the prisoner of Aggabodhi. But as it is expressly stated, v. 93, that Aggabodhi escaped alone (*eku*) in disguise to Jambudipa, Dādhāsiva can no longer be in his power. It is thus not a case of freeing Dādhāsiva from captivity, the latter must be again in Jetthaṭissa's service. The idea is rather the following: Jetthaṭissa sends Dādhāsiva to Southern India, to cut off Aggabodhi's rearward communications, thereby unconsciously letting his minister escape the disaster overtaking himself.

² The Abhidhamma is the third part of the Buddhist Canon, in which its philosophical content is systematically summarized — the third pūjika. See 37. 221.

³ P. pattiya daki rajino. For the term *patti* see note to 42. 60.

⁴ P. ayamhi khayam agato perhaps "when his lifetime came to an end" according to his *kamma*.

came down (once) from the teacher's chair¹ and seated himself on the ground. At the Queen's request: come and show me how the King died, he seated himself in front of her, cut his 116 throat, stuck the knife (in the sheath) and spake: "Thus died his Majesty". When she saw that her heart broke through 117 heavy sorrow and she died. Thus after five months King Jetṭhatissa went to Heaven².

After Aggabodhi had thus victoriously subdued the foe 118 in battle, he restored his royal dominion and resided in the capital. To the practising-house³ called Mahallarūja which had 119 been erected⁴ by himself in company with the Uparkā (Māna), he granted the two villages of Hantara and Sāmugama as 120 well as the royal share in (the revenues) of Kehella, and the whole of the (necessary) staff. To the Jetavana(-vihāra) he 121 gave (the village) Mahāruagikagāma and he honoured the Mayettikasapāvāsa(-vihāra) by the grant of Sāleggāma. To 122 the Cetiya mountain⁵ he granted Ambillepādara and in Pu-
latthinagara he built the Mahāpānadipa (-vihāra)⁶.

The court officials of the King slew the Yuvārūja Māna 123 who had committed an offence in the women's apartments,

¹ *Mahāmūra* is a raised seat in the centre of the assembly-hall of the bhikkhus on which the priest, who recites the sacred text, takes his place, his face turned towards the east. It differs from the therūsīra on which the head of the Chapter has his seat, facing north. See MHS. 3. 21–22, 82, 85.

² Pajār. and Rūjār. give Tamīl-Kaṇsara-Datāla — so the King is called in these chronicles — likewise a reign of five months.

³ See 37. 232; 39. 58.

⁴ In the Col. Ed. the text of the MSS. has been arbitrarily altered. There is nothing surprising in the use of the loc. *satrī* instead of the genitive *teritassī* used with *panthampharam&casī*. Cf. Cilava. ed., Introd. p. XVII.

⁵ *Cetiyagiri* = *Cetiyapabbata* here of the monastery erected on the Mihintale mountain. See notes to 38. 15 and 42. 28.

⁶ For the form of the name see note to 44. 6. The name of the later capital of the kingdom, Pulatthinagara (now Polonnaruwa) is here mentioned for the first time in the Cūlavapī. It does not occur at all in the older Mahāvapi.

124 although they had promised him absolute safety¹. Therefore
 the King wishful of securing the succession (for his family),
 invested his youngest brother Kassapa by name with the
 125 dignity of Uparāja. Now when Dālhūsiva heard of the death
 of Māna he came in haste with Damila troops to the village
 126 called Tintipi². At the tidings of his advance Aggabodhi
 marched out with his army, gave battle and was forced in
 127 the twelfth year (of his reign) to flee to Jambudipa. At his
 flight he left everything behind. He took with him only the
 128 pearl chain of one string³ by which to make himself known,
 and departed quite alone. Even without the chain of one
 string of pearls Dālhūsiva became king, according to custom,
 known over the circle of the earth under the name of
 129 Dāthopatissa. The other (Aggabodhi) seized the op-
 portunity and got hold of the government again by fighting.
 130 So each drove out the other in turn. But the whole people
 suffering under the wars of these two kings, fell into
 131 great misery and lost money and field produce. Dāthopatissa
 exhausted the whole property of former kings and seized all
 objects of value in the three fraternities⁴ and in the relic
 132 temples. He broke in pieces the golden images and took the
 gold for himself and plundered all the golden wreaths and
 133 other offerings. In the Thūpārāma likewise he took away
 the golden crowning ornament on the temple and smashed
 the umbrella on the cetiya which was studded with costly
 134 precious stones. The canoes in the Mahāpūli Hall he left to

¹ I now believe that the conjecture *aparajjhitā* of S. and H. instead of *aparajjhitra* must be accepted with regard to 41. 8. The construction of the sentence is certainly irregular. The gerund *aparajjhitā* is used like a Lao. abus. The court officials killed the Yuraskha because an offence in the women's apartments had been committed by him.

² As the yield from taxation of this village according to 41. 96 was assigned to the Mahāvihāra, it cannot be situated very far from Anurādhapura. Thus Dālhūsiva advances from the coast direct on the capital.

³ Obviously a peculiarly valuable part of the regalia, of the rājā-
 siddhama. Cf. Skr. *ekacīti*, as well as 46. II.

⁴ See note to 41. 87.

the Damijas; (and) they burned down the royal palace together with the Relic Temple¹. Later he repented and to acknowledge his wrong he founded the Sākavatthu-vihāra with the (necessary) revenues. His sister's son also, the Mahādipāda,¹³⁵ known among the people by the name Ratanadāha, supported the King with his income. (Once) when Aggabodhi had by 137 military superiority got hold of the kingdom, the Yuvrāja, Kassapa², the deluded one, to provide for his army led by 138 evil-natured villains, broke open by force the cetiya of the Thūpārāma and plundered the valuable treasures given by 139 Devānappiyatissa, the younger Aggabodhi³ and (other) former kings. He also broke open the cetiya of the Dakkhīga-vihāra 140 and seized the valuable treasures and he had yet other (cetiya)s broken open. When he acted thus led away by evil-natured 141 people, the King was powerless to prevent him — alas! evil-doers will not be hindered (in their action) — and as 142 he could not hinder him he by the organisation of a festival, restored the cetiya of the Thūpārāma shattered by him, at the cost of a thousand (kabūpas).

Now the Lord of men Aggabodhi was defeated by Dāṭhopatissa and betook himself to Rohaya to restore his army and train. While he sojourned there he fell ill and died in the 144 sixteenth year⁴ (of his reign). Thereupon his youngest brother the Yuvrāja Kassapa, sent King Dāṭhopatissa flying to 145 Jambudipa and united the country under one dominion; but the crown he did not wear⁵. Through intercourse with pious 146 people he repented and with the thought: I will make an end

¹ See note to 37. 35.

² Younger brother of Aggabodhi III.

³ By Aggabodhi II. Cf. with this, 42. 61 ff.

⁴ The calculation evidently starts from the beginning of the reign of Aggabodhi III. Thus the 15-16 years include the first period of Aggabodhi (6 months), the interregnum of Jetṭhatissa II, as well as the reign of Dāṭhopatissa who, according to n. 126, seized the sovereignty in the twelfth year of Aggabodhi. Pūjār and Hājūr, simply say that Jetṭhatissa reigned 6 months, Dāṭhopatissa (Lāmāni Dālupati) 12 years and Aggabodhi (Sriśāṅgabū) 16 years.

⁵ Evidently Dāṭhopatissa had secured the Regalju.

147 of my evil doings¹, he laid out flower gardens, fruit gardens
 and tanks and he honoured the three great cetiyas by large
 148 offerings. To the Thūpārāma also he brought an offering
 and granted it a village and he had the sacred texts recited
 149 by all the foreign bhikkhus². In the Maricarāṭṭi(-vihāra) he
 erected a very massive pāsāda and let the Grand Thera live
 150 there who had his seat in Nūgasalū. While he sojourned there,
 he provided him with the four necessities and had the
 151 Abhidhamma with the commentary recited by him. Then after
 he had had the Nūgasalū dwelling put in order³ he made it
 over to him also, and granted him the village of Mahānīṭhila
 for the supply of the (four) necessities.

152 Now Dūthopatiṣsa came hither from Jambudipa with a
 153 great force; but when he offered battle to Kassapa he was
 defeated by the latter who had a well equipped army, and
 was slain. Twelve years had passed since he became king⁴.
 154 A sister's son of Dūthopatiṣsa named Huttudāṭṭha fled full of
 fear from the great battle to Jambudipa⁵.

155 Thus in truth all joys are fleeting, hard to attain is their
 delight and lasts but a moment. Therefore he who seeks his
 salvation will give up his joy in these and will turn to the truth.

Here ends the forty-fourth chapter, called "The Six Kings",
 in the Mahārāpa, compiled for the serene joy and emotion
 of the pious.

¹ Lit: I will bring about the destruction of my evil kamma.

² The ḍāgūmībhikkhave are the opposite of the bhikkhave dīpāraśas, the bhikkhus settled in the island. These are bhikkhus who come from outside, on a pilgrimage to Ceylon, for instance. When W. translates "holy monks who lived not among the habitations of men", he was probably thinking of ḍāgūmī bhikkhus.

³ We must take *kāra* in the sense of "to restore", in which the verb *kar* is often used. It would also be possible to translate *Nūgasalakam redasam kāre* by "after he had made a habitable dwelling out of N." In any case the meaning is that the former dwelling of the Mahāthera, Nūgasalū, had become dilapidated and that until its restoration the King assigned him as dwelling the newly built pāsāda in the Maricarāṭṭi-vihāra.

⁴ If we compare this with the calculation in the note to 44. 144, we find that Dūthopatiṣsa's death falls in the eighth year of Kassapa's reign.

⁵ See for this passage my edition of the Culavagga, Introd. p. XIX.

CHAPTER XLV

THE FOUR KINGS

Hereupon Kassapa, the victor in the fight, whose aspiration 1 was fulfilled, gave a most excellent repast in the Mahapali Hall to the community. He honoured the ascetic Maha-2 dhammakoṭhi who lived in the Nāgasālū by a great offering and induced him to recite the true doctrine. In honour of 3 the Thera who was a native of Kaṭandhakāra, who lived in the building erected by his brother, he had the sacred text written down with a short summary⁴. What was delapidated 4 he restored and had new works undertaken on the cetiyas and provided sundry revenues for the community in several places. He had three diadem jewels⁵ wrought which glittered with 5 different precious stones, and he gladdened a hundred Pāyḍa-
paṭṭas⁶ by an offering of garments.

Kassapa had many sons, the eldest of them was Mūraka. 6 They were not yet in riper years, children without much sense,

¹ Kaṭandhakāra-vedisī probably refers to the home of the thera whose name is not mentioned, just as to-day when a bhikkhu enters the Order the name of his native place is prefixed to his adopted one. His abode was evidently the paṭkhanayāraṇa called Mahallarāja built according to 44. 119 by Kassapa's brother Aggabodhi III. in company with the Yasa-rāja Māsa. With "summary" (saṃyatā) of the sacred text one should compare titles like Abhidhammañithamangala, Dhammasaṅgaha, Sudharmasāmangala, Saṃsaṅgha.

² Evidently as crowning ornaments for the three great cetiyas — Mabūkhūga, Jetavana- and Abbayagiri-Vihāra. Does the epithet adukāraṇī-
saṃyojitāv indicate that each cetiya had its own particular colour?

³ W. (p. 32, note); "A pāṇḍupādīva is a lay candidate for holy orders living in the vihāra until he could get his robes and alms-bowl made."

7 Now once when he was seized by a bad illness, he thought:
 8 my sons are all still children, incapable of reigning, and he
 sent for his very clever sister's son (Māna) who lived in the
 province of Rohaya and transferred to him the whole govern-
 9 ment, together with the care of his sons. After he had
 honoured the cetiyas with perfumes, flowers and other offerings
 10 he made his peace with the bhikkhu community by supplying
 them with the four necessities. Thus the Lord of men practised
 justice towards friends, officials and subjects and went
 after nine years¹ according to his doing.

11 Māna having piously fulfilled the prescribed duties towards
 his uncle, won over the people and had the Damiyas² expelled.
 12 But the Damiyas banded themselves together with the resolve:
 we will drive him out, and just while he was away they seized
 13 the town. To Hatthadātha who was in Jambudipa, they sent
 the message: "It is time for thee to come and take over the
 14 government." Māna also sent a message in haste to his father
 to Rohaya. When his father heard it he came hither from
 15 Rohaya without delay. The two took counsel together and
 made a mock treaty with the Damiyas. Thereupon they were
 16 all in accord. Māna now crowned his father (Dappula³)
 king. He when he was consecrated, presented the (three)
 17 fraternities with three thousand (kabūpyugas). Having thus
 won over the Order and the kingdom, for himself, he sent all
 provisions found in the palace to Rohaya to secure them from
 18 the enemy. When Hatthadātha heard the news of the Damiyas
 19 he came immediately to this Island with a Damiya force. All
 the despised Damiyas who dwelt here, arose and joined him
 20 on the way as he approached. And Māna thought when he
 heard all that: it is no time to fight now, and sent his father,

¹ The same number in Pājāv. and Rājāv. where the king has the name Phraju-Kasabu. Likewise in Rājavata. and Nik-s.

² The mercenaries whom Dāthapatiya had brought with him from Southern India and who according to 44. 134 f. had become an ill-disciplined rabble.

³ The King's name is first mentioned in 1. 95. The Sinhalese chronicles agree in calling the successor of Phraju Kasabu Dappulu.

the King, with the valuable property to Rohaga. He betook 21 himself to the Eastern Province and bringing the people round to his side, took up his abode there. But Hatibadāha who had won over the party of the Damiyas for himself, occupied the royal city and publicly took the name of Dāthopatisa. 22 After his mother's brother the people called him by this name. Having fetched his father's brother's son, Aggabodhi by name, 23 he placed him in the position of Yuvarāja and granted him the province of Dakkhinadesa. Upon his supporters he bestow- 24 ed honourable office according to merit and towards the Order and the people he fulfilled every duty. In the Mahāpali Hall 25 he had besides clothing, rice with sour milk, milk and milk rice distributed and keeping the Uposatha day, he hearkened to the sermon. As he made all offerings and had sermons 26 preached, he by these and other merits made himself happy. To the Kassapa-vihāra¹ he granted the village of Senūmagāma 27 and Mahūgalla² he gave to the practising-house. To the Mora- 28 pariveṣa³ he granted (the village of) Kasagāma and the octiya of the Thūpārāma he honoured by the grant of Puppi. In 29 the Abbayuttara(-vihāra) he built the Kappura-pariveṣa⁴ and he built the vihāra called Tiputthulla and added it to the same (vihāra). As he was about to do this, the bhikkhus of 30 the Thera School wanted to prevent him, because the vihāra was situated within their boundary⁵. But he treated them without consideration and carried the thing through by force.

¹ What is meant is probably the Kassapagiri-vihāra mentioned 44. 98 (see the note) and again 48. 24.

² Cf. note to 41. 8. The "practising-house" is probably the podhānaghāra Mahallarāja mentioned 44. 119 and which is probably meant in 46. 8.

³ See note to 87. 172.

⁴ This pariveṣa is mentioned again twice. Aggabodhi IV. built a pariveṣa there according to 46. 21 and Sena I. according to 50. 77 a parivikrama (s. note to 42. 39).

⁵ The passage is surprising. As the Abbayuttara (Abbayagiri) is without doubt the northern thūpu it is difficult to understand how a boundary dispute can arise between it and the Mahūvihāra, the seat of the Thera Bhikkhus.

31 Then the bhikkhus of the Thera School were bitter against the King, saw in him an unbeliever and applied to him the turning down of the alms-bowl¹. For the wise Master hath said: "If an unbelieving layman thinks to lessen the income of the bhikkhus or taunts them, the turning down of the alms-bowl is to be applied." Hence they carried out this action against him — the laity thought otherwise — and they made the agreement that when a bhikkhu goes on the mendicant's round bearing the alms-bowl upright, he shall turn it down at the gate of his house. Now at that time the King was smitten with a fell disease and died in the ninth year (of his reign²), since the end of his lifetime had come.

36 King Dappulu had meanwhile betaken himself to his Kohapa and took up his abode there, keeping up a store of meritorious works. Now we will relate the history of his house in due order, because if it is related now it will cause no disturbance³.

36 There was once a man of the lineage of Okkaka⁴, known by the name of Mabktissa, rich in merit, a mine of heaped-up virtues. He had a wife known by the name of Sampghasiva gifted with wealth and virtue, the daughter of the ruler of

¹ The meaning of *patisakkhejana* is clear from this passage. If the bhikkhus wish a layman to be regarded as expelled from the society, they make this known by refusing to take alms from him, turning down the bowl as it were. V. 23 if is a parenthesis: Though the laymen did not approve it, the bhikkhus carried out the action.

² Pājāv. and Rājāv. say also that Lāmāti-Dalupatiya reigned 9 years. They make him the successor of Dāpulu. Nik.-a. mentions two successors of Dāpulu: Lāmāti-Dalupatiya and Phālulu-Dalupatiya.

³ To judge by the form of the introduction to the following passage appearing so disconnectedly in the context, it seems to me beyond a doubt that the author has here made use of another source, apparently a chronicle of Rohana and its dynasty. It must be the same source which is employed in Bī. 3 ff., where just as abruptly as here, a section from the history of Rohana is inserted. Cf. also note to 47. 1.

⁴ A mythical king (Skr. Ikṣvāku, Boeckh, *Epic Mythology*, p. 20), through whom (Mhs. 2. 1 ff.) the Sūkya family from which the Buddha sprang, is derived from Mahāśāṃbhava. See also Boeckh, the Life of the Buddha, p. 9 ff.

Rohana. She had three sons: the first was called Aggabodhi, 40 the second Dappula, the third Magiakkhika. She also had 41 a daughter who came to the court of the King. The eldest son was the independent ruler¹ of the province called Rohana. Rich as he was, he had the Mahāpāli Hall built in Mahāgāma² 42 and there also the parivepa called Daṭṭhanggabodhi. In Kūga- 43 gāma³ (he built) hospitals for the blind and the sick and a large image house in the Pañīmā-vihāra. There the wise (prince) 44 set up a stone image of the Buddha which he had made and which received the name of "the great", produced as by a miracle. Further he built the Salarāja-vihāra which bore his 45 name and the Parivepa-vihāra as well as that of Kājara- gāma⁴. He erected new buildings in the Dhammasala-vihāra 46 and the discerning (prince) himself cleaned out the privies therein. Once having enjoyed the food left over by the 47 bhikkhu community he (being) pleased, granted the village of Maṇḍagāma⁵ to the community. When he after performing 48 these and other meritorious works, had gone to Heaven, his next brother Dappula by name, became ruler (in the land). He carried on the government after subduing his enemies, 49 instituted a great almsgiving, (and) made Rohana secure. His 50 subjects were contented with him and said: he is our great lord and since then the people called him "Great Lord".

¹ This passage shows that Rohana about 600 A. D. was not yet incorporated with the kingdom with the capital Anurādhapura, but that it held or at any rate claimed an independent position beside it.

² The name is continued in that of the present Magāmu (Census of Ceylon, 1921, II, 191, on the left bank of the Kirinda-uya not far from its mouth in the Hambarota district) whose cultivated land is watered by the Magam-Ela diverted from the Yodha-uya in Tissamahārāma. Mahāgāma is first mentioned Mhv. 22, 8 as the residence of Devānampiyatissa's younger brother, Mahāsingha.

³ The name means "village of the blind".

⁴ Now Kittergoda north of Tissamahārāma, on the Menikganga, on the old road from Mahāgāma to Guttasālī (now Buttala). It is known by a much visited shrine of 8bands. According to the Census of Ceylon (II, 464) the village had 100 inhabitants in 1921.

⁵ A Madugama in the Mahavellirata Kōtī of the Badulla District (N.E. of Buttala) is mentioned in the Census of Ceylon II, 460.

51 When the Ruler of men Silādāha¹ heard of that he gave him his daughter (to wife) and delighted at his many good qualities, he granted him the office of Yuvarāja, indicating by that that he was fitted for the royal dignity. Mānavanīma and other men of high repute were his sons. When he was with the Mahāthera who dwelt in the Pāśupadipa (-vihāra) and had heard the sermon of the sacred texts, he experienced believing trust in him and to honour him he built the Rohana-vihāra² and gave it to him. But the Thera made it over for the use of the community in the four quarters of the earth. Dappula built the Ambamāla-vihāra and many other vihāras; he also erected the Khadirūli-vihāra and offered to the god³. The discerning (prince) repaired the Anurākūma-pāsāda, the badly decayed Muttolamba(-pāsāda)⁴, the Sirivalūha-pāsāda and a further one (called) Takkambila, and housed thirty-two bhikkhus therein whom he gladdened by the gift of the four necessities. The village of Kevatṭagambhira he granted to the Nāga-vihāra⁵, to the Rūja-vihāra he assigned the village of Gonna-gema. In the same way he gave to the Tissa-vihāra (the

¹ The name or name of a king does not occur in this form in the Culavagga — another proof of the separate character of the Rohana Chronicle. King Silāmeghvajaya is meant; for in 45. 8, 11 Mūpa, the son of Dappula, is described as sister's son (bhāgīcaya) of Kassapa II., the son of Silāmeghvajaya. Then Dappula was married to the sister of Kassapa II, a daughter of Silāmeghvajaya.

² The Col. Ed. has *vihāra* Rohana and W. accordingly translates "a vihāra in Rohana". The MSS. reading meanwhile, is *vihāra* Rohana and it is quite correct, for in the Pūjav. and Rūjav. also the building of the Rabupurehern is ascribed to Dāpulu. Cf. Culava, ed., Introd. p. XIX.

³ Presumably there was at this spot a local Hindu cult, probably of Skanda, the God of Kājñragāma, a kind of patron saint of Rohana; and the King did not neglect to reverence the deity.

⁴ I take *Muttolamban* for the name of a pāsāda. At any rate W.'s translation "ornamented it with festoons of pearls" is impossible to reconcile with the text. The finite verb would be wanting.

⁵ One of the oldest vihāras in Rohana, built by the founder of the dynasty, Mahānāga, the brother of Devānampiyatissa. Mhv. 22, 2.

village of) Kattikapabbata and to the Cittalapabbata(-vihāra)¹ the village of Gonnavitthi. Having granted to the Ariyākari (-vihāra) the village of Mālavatthu, he built in that place a superb image house. For the (image of) the Victor (Buddha) 60 there he had a valuable tuft of hair (between the brows) made and a bandolier² of gold and brought it every kind of offering. Decayed cetiyas he adorned with a new coating of stucco and 62 further he had a statue fifteen cubits³ high made of the saviour Metteyya⁴. These and other meritorious works without 63 number the Prince performed himself and had them also performed in pious fashion by his retinue. Amongst the people 64 surrounding him were many men of meritorious action; numerous vihāras furnished with (all) necessities were built by them.

Once when Dappula was on the march in a pathless wilderness, 65 he after finding quarters for his army, pitched his camp at night. As he lay there, well bathed and oiled and 66 well fed, outstretched on a splendid couch and in a comfortable tent, he tried to sleep. Nevertheless he found no sleep 67 and although with the thought, what then could be the cause, he pondered over all that he had experienced during the day, he found no cause in himself⁵. Thus he thought it must lie 68 outside (of his person) and entrusted people with the task of seeking it. He spake thus: "Without doubt worthy friends"⁶ 69 of mine have tarried during the night at the foot of a tree

¹ The Tissa-vihāra, now the Tissamahārāja near Hambantota, and the Cittalapabbata-vihāra were founded by Kukavagaputtissa (Mhv. 22, 23). The ruins of the latter, now called Sitolpur-vehera (Nik.-s. 15, 17) lie fifteen miles N. E. of Tissamahārāja not far from Kalagamaya. See JAYAWARDANA, Ceylon National Review II, p. 23. For an inscription in the Sitolpur-vehera see R. MELLEK, Anc. Insr. Ceylon, Nr. 16, p. 25, 74, 110; WICKRAMASINGHE, EZ. I, p. 60, 67.

² For the aggrāma and the hemapappa (or hemapuppa) on the Buddha Images &c. note to 38, 61.

³ About 22½ ft. (= 6.88 m.). See note to 37, 172.

⁴ Note to 37, 242.

⁵ The word aśa which refers to the person of the King, stands in opposition to bahi.

⁶ The word rāyakā refers to bhikkhus.

70 and have become wet. Bring them hither!" Numbers of people with torches in their hands set forth to the search and found¹ bhikkhus who came from Mahāgāma, under a tree.
 71 They returned and told the tidings to the King. He hastened thither, and when he saw the bhikkhus brought them full
 72 of joy to his own tent, gave them red garments which he
 73 kept ready for constantly renewed gifts to the bhikkhus, took
 74 the wet garments himself and had them dried, practised the
 75 custom of feet-washing and the like, made them all sit on a
 76 well covered couch, offered them medicine, banded it to them
 77 himself, did for them also in the morning everything that
 78 had to be done, such as feeding and the like, gave them ser-
 79 vants and let them go when they liked. Thus was the be-
 80 ginning of the day² spent by him who had his pleasure in
 81 doing meritorious works.

82 While thus this most excellent of men directed his life
 83 and also the kingdom, thinking only of meritorious works,
 84 keeping all his subjects to meritorious action, Māsa tarried
 85 in the Eastern Province and collected troops. Then he
 86 brought together his father's army and resources and marched
 87 to Tisuccullusagāma³ to begin war. Dañhopatissa also marched
 88 on hearing the tidings of this, with strong forces to Tambala.
 89 When they met they fought a great battle. Dañhopatissa's
 90 warriors sent Māsa to Heaven. When Dappula heard that,
 91 he died also, pierced with the arrow of grief. Seven days
 92 long dwelling in Anurādhapura he had wielded the sceptre⁴;

¹ *Gatāvanti* has the meaning of seeking as well as finding. The verb governs the acc. bhikkhū "when during their search they found bhikkhus . . . they returned . . ."

² The reading of the MSS. *tassaddidivasaṃ gato* (as emendation instead of *gato*) is very good and must not be altered as in the Col. Ed., into *tasseti dvayam gato*. The point lies just in this, that already in the early morning the King could satisfy his desire for *puñña*, how much more in the course of the day.

³ The greater number of my MSS. have this reading. Only in one of them is it corrected into *Tipulahayagāmanakau*. The Col. Ed. reads *Tipucullusagāmanakau*.

⁴ Namely immediately after the death of Kassapa II. Then he re-

in Rohaya he wielded it three years: therefore we have spoken 81
of him in Rohaya as well as here¹

Thus were the joys which a man won toilsomely only by 82
killing his foes in fight, effulgent but for a moment, like the
lightning. What wise man would find his pleasure in them?

Here ends the forty-fifth chapter, called "The Four Kings",
in the Mahāvarpa, compiled for the serene joy and emotion
of the pious.

Fixed to Rohaya, his son Muṇṇ to the Eastern Province. The events
described in v. 78 ff. took place three years later, thus still in the first
half of the reign of Daṭhangatissa. According to Pūjāv. Dappala reigned
8 years and 9 months. According to Rājāv. 10 years. Both sources
have in mind the reign in Rohaya.

¹ Namely in Anurādhapura.



CHAPTER XLVI

THE THREE KINGS

1 After Hatthadīpa's death the younger brother of the king,
 2 the prince Aggabodhi became (king) under the name of Siri-
 surghabodhi¹. He was a just monarch, gifted with right
 views; therefore he performed meritorious works without number.
 3 He took care of the eating-houses of the inmates of the three
 fraternities, enlarged the Mahāpūli Hall and decreed the kee-
 4 ping of the command not to slay. He bestowed office accord-
 ing to worth without preference², and by showing favour in
 accordance with rank, class and so forth he won over these
 5 to himself. Wherever the discerning (prince) saw bhikkhus he
 honoured them and made them recite the Paritta³ which is
 6 contained in the doctrine (of the Buddha). (Once) when he
 visited the Thera Dāthāsiva who dwelt in Nāgasālā, rich in
 7 knowledge, virtuous, highly learned, he paid him reverence,
 heard from him the doctrine of the Perfectly Enlightened One,

¹ From Pājīnō we might supply the predicative substantive rājā.

² P. *anññayo*. Cf. note to 42. 42.

³ Ceremonies at which a Paritta Text is recited are observed on the most diverse occasions, joyful and sad, at the inauguration of a new house, on a journey or at similar undertakings, for warding off sickness, after cases of death, etc. For such a ceremony at which I was present see Joarn. PTS. 1924—27, p. 227. The epithet *sāmmyagdha* stresses the canonical character of the Paritta. The texts of the Paritta are taken from the canonical writings and the Khuddakan-Pāṭibhā itself is a kind of Paritta (a. *Saṃgaśārīra*, Khuddakan-Pāṭibhā, trsl. p. 2 ff.) I am inclined to believe that it is this book which is meant by the Paritta mentioned 37. 296. The Paritta ceremonies are derived from popular magic. This is clearly seen in the narrative 51. 80, 52. 80.

rejoiced fervently over the doctrine since it offers absolute peace. When then he heard of the many injuries done to the 8 bhikkhus of the Thera School by evil-minded villains, former relatives of his own kinsfolk, he restored the ruined vihāras 9 and pariseyas as they had been originally and granted them here and there maintenance villages with abundant revenues. Where the necessities had been curtailed he brought them now 10 as it were to new growth. Slaves he placed at the disposal of the community where they were wanted. For the above named 11 Thera he built a practising-house which bore his name; the discerning (Thera) accepted it and made it over to the community. As maintenance villages the King granted it¹ Bhūruttīla, 12 Kihinibila, Kataka, Tuladhara and Andhanāraka, Andhukāra, 13 Antarejī, Bāluva, Dvīranāyaka, as well as Mahānikkapūdhika and further Pejabāla. Having granted these and other main- 14 tenance villages, the Ruler of men placed at its disposal helpers for the monastery who were even of his own kindred. Having 15 further seen and heard that necessities flowed sparingly to the vihāras of the two fraternities², he granted them also many maintenance villages. What need (is there) of many words? 16 Also to the three fraternities he gave a thousand villages with large and assured revenues. Bearing in mind the splendid 17 qualities of the three Jewels³, he took the pearl chain⁴ of one string and made of it a rosary⁵. Thus he was in all 18 his dealings one to whom the teaching of the Buddha was the highest (good), and tying with him all the people also fulfilled the (commands of that) doctrine. The Damīja by name Pottin- 19 kuttha, who was in his service, erected the wonderful practising-

¹ P. *tasa*; *paṭhēṅgharosa* must be supplied. All the foundations enumerated in vv. 12–14 had to do evidently with the "practising-houses" mentioned in v. 11. For the monastery helpers (*vihārakas* v. 14) see note to 37. 63.

² Perhaps the Thilipūrāma and the Marienviṭṭi-vihāra. See note to 41. 97.

³ Buddha, Dhamma and Saṅgha. The Buddha, his doctrine and his Order are thus called.

⁴ See note to 44. 127.

⁵ P. *akṣhamedī* = skr. *akṣamīḍī* with the same meaning.

20 house, called Mūḍambiya¹ and assigned it the Ambavāpi (tank)
 at Būkakalla, the village of Tantavūyikatūṭikū, as well as the
 21 village of Niṭṭhilavetṭhi together with slaves. In the Kappūra-
 parivepa², as well as in the Kurundapillaka (-vihāra) and (in
 the vihāra of) Mahārājaghara the same (Potthakuṭṭha) erected
 22 pāśadas. In addition he granted, wealthy as he was, three
 villages to the vihāras. The wise Senāpati, Potthasāta by
 23 name, finished in the vihāra called Jeta a parivepa that bore
 the King's name. The Daṇḍa Mahākanda built the parivepa
 24 called after him, another (built) the Cullapanthra (-parivepa)
 and Saripūtissa, the Upatissa of the King, (built) the Señ-
 25 lu-uparajaka. Many people besides erected these and other vi-
 hāras, emulating the King; for it is the rule with living crea-
 26 tures: what he who is master does, evil or good, the same
 is done by his subjects; let the wise man take heed of that.
 27 The highly virtuous Mahesi of the King, Jetṭhū by name, built
 28 the Jetṭhārāma as abode for the bhikkhunis and granted it
 two villages in the Pabbatārāma domain and the village of
 29 Buddhabhelagāma, as well as a hundred monastery helpers.
 30 The wealthy Malayarāja gave a costly reliquary-house for the cetiya
 in the Mapūlagiri-vihāra³ and on the Lohapāśuda he covered
 the central pinnacle. The Bodhitissa-vihāra was erected by the
 31 highly respected Bodhitissa. All the heads of districts in the
 Island built here and there according to their means, numerous
 32 vihāras and parivepas. The time of this Ruler of men con-
 sisted as it were, in nothing but meritorious works; for fear
 33 of prolixity they have not been fully enumerated⁴. Even
 the foregoing form of the narrative which gives but a sur-

¹ Wiernuszowski (EZ. II, p. 10, note 5) identifies with this building the Madhyama parivepa mentioned in the Timhirivera pillar inscription.

² A building in the Abhayangiri-vihāra according to 46. 29.

³ Mentioned as Madīgiri in the Medirigiri inscription (Wiernuszowski, EZ. II, p. 28), about 46 m. E. S. E. of Anurādhapura in Tamankadawā, N. E. of the Minneri lake. The ruins are described in the ASC, Ann. Rep. for 1897 (= XLII. 1904), p. 7.

⁴ P. cīcitrata, One must start from the meaning "explained singly (vī), analyzed".

vey of the most important matters¹, seems to me too long-winded².

At another time he had taken up his abode in Pulstthi-nagara³ whither he had betaken himself, amassing a store of meritorious works. He was attacked by an incurable disease³⁵ and as he saw that the time for his death had come, he called his subjects, exhorted them to piety and went to his death.³⁶ When he was dead his subjects mourned all in deep grief, performed for him on his pyre all ceremonies without fail,³⁷ made for themselves medicine⁴ from the ashes of the pyre, then they took carefully all the royal treasures and the whole army and train under their protection and betook themselves to the town (Amarādhapura).

Thus the King went in the sixteenth year (of his reign⁵)³⁹ to Heaven, the Damila Potthakuttha administered his kingdom. He seized the person of the Uparkha Dāhūsiva, had him⁴⁰ thrown into prison and ordered him to be strictly guarded⁶. But as he thought: without a king it is impossible to rule the earth, he fetched hither the chief of Dhamapatti⁷ Datta by

¹ lit.: A general view (*upalakkhanav*) of the cases (or examples, *hetavāni*, cf. the meaning of Latin *cūsūl*) according to the degree of their importance (*yathāprakaranya* is used exactly like skr. *yathāprakarana*). W.'s translation: "Inasmuch as it has been mixed up with remarks on the nature and condition of things which lead even to good and evil" — a free rendering rather than a translation — misses the point.

² Figurative in the original, the comparison with a road (*magga*) which is overcrowded with people (*nibala*).

³ For the first time here Polonnāra (cf. 44, 122 with note) is mentioned as a royal residence, though only temporarily.

⁴ A very characteristic trait of primitive mentality.

⁵ The Sinhalese chronicles call the king only by his epithet *Sri-sanghū*. Pūjāv. and Rūjāv. give him a reign of 16 years. Both chronicles as also Rūjarata, ascribe to him the building of the Piyagal-pirivena and of the Devanuvvara-vihāra. This is Devanngam, now Dondra at the southern point of Ceylon.

⁶ The guard (*rakkhīnaraṇa*) refers not as W. thinks, to the country, but to the prisoner, Dāhūsiva.

⁷ A now uninhabited village, Dampitigama, lies to the north of Ku-

42 name, who belonged to the royal family, and consecrated him
 43 king; and in his name¹ he administered the whole. Datta
 erected in Dhanapitṭhi a vihāra which was called after him
 44 and heaped up other meritorious works. After living exactly
 two years², he died. But Pottankutṭha after his death, sum-
 45 moned another young man, Haththadūtha who was a native
 46 of Uḍḍinagara. Him also he consecrated king and acted as
 before. Having built the practising-house of Kāladīghāvika and
 performed other meritorious works, Haththadūtha fell after six
 months into the power of death³.

47 When the wise have once realised how baleful are trea-
 sures, wealth and power⁴ they will surely give up the desire
 for royal dignity and find their whole joy solely in meritorious
 works.

Here ends the forty-sixth chapter, called "The Three Kings", in the Mahāvamsa, compiled for the serene joy and
 emotion of the pious.

conegala in the Korale Katurau, Ambagasse-Palata (Census of Ceylon,
 II, p. 288).

¹ Lit.: putting forth his (Unta's) name.

² In the Sinhalese sources the king is called *Katipitiedsi-dat*. Pūjāv. gives him a reign of 2, Rājāv. one of 10 years. The place name *Valyata* is often met with in Ceylon.

³ In Sinhalese sources he is called *Hayamunaravigna-Darpa* or the like. The length of reign given him in Pūjāv. and Rājāv. is the same as in the Cūlava. 6 months.

⁴ P. edhuvu "chariot" as emblem of the military power of princes.

[CHAPTER XLVII]

After the death of this king, Mānavamīma¹ became king. 1
Of what clan was he? Whose son was he? How came he to
reign?²

Now there was belonging to the line of Mahāsniprīta and 2
bringing with him (as inheritance) the good qualities of his
clan, a son of Kassapa, the depredator of the Thūpikrāma and 3
(there was also) a daughter of the Malayarāja King Saṅgha-
mīna³. He wedded her and lived with her in retirement in 4
Uttarudesa (the Northern Province). When this affair had
been spied out by the prince Hatthadūpha, he betook himself 5
to Jambudipa and sought out the ruler Narasiha, told him his 6
name and entered his service. He satisfied the Lord of men in
every way. When he felt assured of his friendly feeling, he 7
let his wife come and took up his abode there, serving (the
King) day and night. But the ruler of Kapilavatthi⁴ who

¹ Sinhalese documents call the king Mubala-pāṇḍ.

² Here it is again probable that the author has taken a new source
for his narrative. Cf. note to 45, 07.

³ I consider the alterations of the text in the Col. Ed. needless for
bhajīta in v. 2 and *Saṅgher nāmāna rājīta* instead of *Saṅghamānasa
rājīta* as inadmissible in view of the complete agreement of the MSB.
They are also unnecessary. The word *bhajīta* has also in Skr. the meaning
of "exploiting" in an unfavourable sense, as we have to take it here.
The verses 2 and 3 n. b. are evidently a kind of title, hence the absence
of the finite verb. The name of the wife Saṅghā is first mentioned
in v. 8.

⁴ Namely Narasiha. W. says erroneously "another king, Kapil-
vatthi". The name of the territory Kapilavatthi over which Narasiha ruled,
reminds one of Kapilavatthi in 57, 79 used as the name of a visual prince

governed the whole kingdom, well pleased with him, granted 8 him a large income. In wedlock with him his wife, Saṅghā by name, bore four daughters and four sons.

9 Now once as the King was taking an airing for pleasure on the back of his elephant, together with Māṇavamīma, being 10 thirsty, he drank without dismounting¹, a young coconut, and passed it then to Māṇavamīma whom he did not regard as his 11 equal². Māṇavamīma took it and thought: "My friend is mo- 12 narch here. Is there for such beings such a thing as leavings 13 in the strict sense of the word? It is right therefore if I drink thereof". Thus he thought and drank thereof. Such 14 great efforts³ are made by those who wish for success. The King saw that, was alarmed, and in his turn drank what the other had left over. This is ever the way of acting of the 15 honourable. From that time onward he made him his equal in food and dwelling, in equipment and means of conveyance.

16 While the two so lived (together), the Vallabha King⁴ 17 came to make war on Narasīha. Narasīha reflected: "This (my friend) serves me untiringly night and day in the ex- 18 pectation that through my service he will gain the royal 19 dignity which belongs to him by right of descent. If he were

in Southern India. It is probably a case of writing the same name in two ways. Hultzsch, JRAS. 1913, p. 527 has shown that Kapjuvēṭṭi or -veṭṭi is synonymous with Kūṭṭavū, a designation of the Pallava kings. Thus Narasīha was a Pallava.

¹ Lit.: being there (namely on the back of his elephant).

² It is contrary to custom to offer an equal the remains of one's own meal. The word *ānīva* "not his equal" stands in opposition to *sāvī* in v. 14. Narasīha realises his error and makes it good by taking the coconut from Māṇavamīma and drinking what he has left,

³ In this case the effort of self-restraint.

⁴ The Pāṭṭāḥor are a South Indian tribe. Their ruler is simply described (as also in 5-6, 12 ff.) as the Vallabha. Vallabha as the name of a people occurs also in Skr. Banasā Vākātya EL. III. 277; Hultzsch (JRAS. 1913, p. 629) has proved that Narasīha is identical with the Pallava king Narasīhavarman I and his enemy the Vallabha with Pulakeśin II, whose capital Vāṭṭipī was taken by Narasīha. Furer (Hultzsch 1. c., p. 629) has calculated the date as A. D. 642. Cf. H. W. Coomaraswamy, II. C., p. 35-6.

now to march out with me and found his death in battle, then all that he and I have planned together would be without result." Pondering thus, the King let Mānaramma return to 18 his town (and) he himself began the war against the Vallabha king. Mānayamma thought likewise: "If this king, while I 19 am in life, falls in this war, of what value would my life then be to me? His trust in me would have been an error 20 if I were to behave so. Why by making me his equal did he favour me?" It is therefore meet that I go forth with him 21 to the battle-field; for it is happiness for me to live or die with him here." Thus pondering, armed he mounted his fa- 22 vorite elephant, went forth and appeared before the King on the battle-field. When Narasiba saw him he cried out full of 23 joy: "Truly I have shown him friendship" as I was bound to show it." Thereupon the army of Māna(ramma) and the 24 army of the King scattered the army of the Vallabha king at their encounter. Mānaramma showed his heroism, distin- 25 guishing himself by his courage like Nārāyaṇa² in the battle of the gods. But Narasiba rejoiced over Mānaramma's bravery 26 and embraced him lovingly with the words: "It is thou who hast brought me the victory." He returned to his town, held 27 a festival of victory and showed all (honour) that was due to Mānayamma's army. Now the King thought thus: "My friend 28 has done all that was due on his part; from to-day he is without obligation towards me. I will now also discharge my 29 debt by doing on my part what is due; for grateful people who remember what has been done for them are very hard 30 to find." He assembled the dignitaries and spake these words: 31 "Ye are witnesses of the deeds of this my friend. I also must

¹ He has favoured me in the expectation that I might help him in his difficulties.

² The acc. *santoship* is governed by *who*, I now see that he was worthy of what I have done him.

³ As Indra-Sakka is otherwise always considered as the protagonist of the Gods in the battle against the asuras or demons, we must take Nārāyaṇa here to be one of his names. In a passage of the Samyutta commentary (ed. Cal. p. 270²²) the strength of the chaddanta elephants, elephants with 6 tusks, is described as *Nārāyaṇa-holmg.*

now show him all the love and happiness which are his due.
 A return service for him who has earlier rendered us a ser-
 32 vice is the duty of the pious." At these words the dignitaries
 answered the Ruler: "Whatsoever the King wishes finds favour
 33 with us." Thereupon the Sovereign gave Mānavamma an army
 with the attendant train and the whole equipment and all the
 34 necessary servants and spake to him: go forth then, and as
 he gazed after him as he marched forth with the army, he wept
 35 as for a son that goes to a far country. Mānavamma embarked in
 the vessels at the sea-coast and arrived quickly, after he had
 36 with speedy voyage crossed the sea¹ and penetrated into
 Lankadipa with his army laying waste. At tidings of this
 37 King Dūbhopatissa fled. Mānaramma came into the town
 (Anurādhapura) and without taking over the sovereignty², he
 38 arose and pursued closely the fugitive (Dūbhopatissa). Then
 the Dunnīha army heard that its Lord (Narasīha) was smitten
 39 with a fell disease. On these tidings it departed. When
 Dūbhopatissa heard that, he marched with a strong force
 40 against Mānavamma and began the fight. Mānavamma thought:
 "My whole army has gone; if I fall³ then the wish of my
 41 foe is fulfilled; I shall betake myself therefore to Jambudipa
 to fetch troops there and recover the dominion." Therefore
 42 he did so. He departed, sought again his friend Narasīha,
 43 and cleverly satisfying him, he served him heedfully. During
 the reigns of four kings⁴ Mānavamma stayed there. Then
 Narasīha thought: "With pride unbroken, finding in honour
 44 his wealth, my friend serves me for the sake of the royal

¹ The row in 35 it must be supplemented by *jālathip* from *jālathī-*
tate in b.

² P. *abut* or *maradhipa*. What is meant is that he wasted no time
 in performing the ceremonies of *abbisaka* connected with the solemn
 ascent of the throne. Cf. 43, 26.

³ P. *mata mama*. Here the gen. *mata* takes the place of the loc.
maya. See Cūlavag. ed. I, Introd. p. XVI.

⁴ These were the Kings Dūbhopatissa II., his enemy in his unsuccessful
 attempt to seize the throne, as described v. 35—41, further Aggabodhi
 IV., Datta and Hattadhipa.

dignity and will become old and grey-headed thereby. How can I when I see this, exercise dominion? If I cannot at 45 this time by sending forth my troops, gain the kingdom¹ for him of what use is my life to me? Having so pondered, he 46 collected his army, equipped it with what was needful, gare it (the pay) it demanded, marched himself at its head to the 47 sea-coast, had numerous strong ships of different shape built here and spake to the dignitaries: "Go ye with this man 48 here." But all the people there refused to go on board. Then 49 Narasiba reflected, hid himself, but gave his own armour, known everywhere as badge of the King, and all his own 50 ornaments to Mānavamī, told him to embark and said: "Go thou and when thou art at sea have this drum called Koṭṭha 51 sounded." He did all this. But the people in the belief it was their king who was going forth, went on board and left 52 the Ruler of men alone behind. Māna(vanī) began the voyage with the army. The whole ocean was as a (floating) 53 town. Having reached the port he landed with his army, remained there a few days that his troops might rest, took 54 Uttaradesa (the North Province), brought the inhabitants into his power and began with his invincible great army to march 55 on the town. When Potthakuttha² heard this he advanced against him with a large force. The two armies clashed with 56 each other like seas that have burst their bounds. Mānavamī who fully armed had mounted his elephant, separated Pottha- 57 kuttha and the King and put them to flight. When the people in the country saw Hattadūḥha fleeing, they seized his head 58 and showed it to Mānavamī. Potthakuttha fleeing reached Merukandara³. When the chief (of the district) saw him there 59 he thought; "He has been for long my friend; therefore when

¹ The words *āśayāmī pana mārasmiy* as far as an *āśayāmī* form a conditional introductory sentence without a conjunction. Such conditional sentences occur also in Skr. See *Sreya, Vediche und Sanskrit-Syntax*, § 293. W.'s translation goes to pieces on the negative *no*.

² He carried on the government for Hattadūḥha who was nominally King, according to 46. 44 E.

³ See note to 41. 19.

he, in his need, takes refuge with me I must not desert him.
 60 But how can I towards these two, my master and my friend,
 remain free from blame?" and he ate poisoned cake and died.
 61 Potthakutṭha ate of the cake with him and died likewise.
 Thus for Mānaramma the Island was freed of the briers (of
 enemies).

62 From that time Mānavamma set up in the Island the um-
 brella (of his dominion) warding off therewith as it were, all
 63 harm from the inhabitants of the Island. He performed many
 inestimable meritorious works; what man would be able to
 64 enumerate these in their order? After founding two villages,
 he the excellent one erected in the Padhānarakkha(-ribhā)
 65 (of the one) the pāsāda called Sepappi and in the Sirisarpgan-
 bodhi(-ribhā) (of the other) the blissgiving (pāsāda) Sirū. He
 roofed over the Lohapāsāda as well as the temple in the Thū-
 66 pārāma. After he had built a pāsāda in the Thūpārāma, he
 made it over to the Puspukūlins¹.

¹ P. pusupatī denotes ascetic bhikkus who only wore garments made of rags (*pucupukāb*) patched together. In Ceylon the word has without doubt come to designate a particular sect whose members were pledged to the observance described above. According to SL 82 the Puspukūlins belonged up to the time of Sena II. to the congregation of the Abhayugiri-vihāra, when however, they seceded and formed a special group of their own.

The MSS. are here all badly mutilated. Only the MS. of the Colombo Museum tested by me on the spot, gives a text at all capable of translation (Cf. Cūvara, ed., vol. II. Introd. p. 11): "After building a pāsāda in the Thūpārāma, he made it over to the Puspukūlins. What was decayed he restored, after providing that the ribāra could be easily supplied with (the four) necessaries. He even restored the umbrella on the decayed temple and he also granted to the adherents of the Dhammaruci (scct) the Rājindripan-vihāra." It seems to me beyond a doubt that we have here an attempt at emendation on the part of the copyist. The Col. Ed. also tries to restore at least v. 65. The text should be translated thus: "After

he had built a pāśūda in the Thūpārūpa, he handed it over to the Paṇḍukabhīs. He repaired the decayed umbrella on the top of the cetiya; and he also restored numerous shrines which had fallen into decay."

Then too the Sinhalese sources name as successor of Mānavaṇama (Mahālāpiṇḍa) an Aggabodhi (Akkō). According to Pūjāv. and Rājāv., he was the son of Mānavaṇama, to whom, it is true, they ascribe the reign of 36 years, including no doubt the time of his sojourn in India, while Akkō is said to have reigned 6 years. Also in Mhv. 57.25 an Aggabodhi is named as eldest son of Mānavaṇama.

Now as the signature of our chapter describes it as the 48th, a 47th would therefore be entirely absent. Thus S. and B. have assumed that there is a gap in our MSS. The missing part should have contained as conclusion of chapter 47, the end of the reign of Mānavaṇama and in the new chapter 48 the beginning of the reign of Aggabodhi V, the further course of which is described in the 19 verses which have been preserved. A gap might be explained by the loss of a leaf out of the archetype.

I have adopted this assumption in my edition and translation, must insist however, that the arguments taken singly are not compelling. That the Sinhalese chronicles insert a king who does not occur in the Cilavasipat we have already seen (a note to 41, 102). Yet on the other hand, the mention of Aggabodhi in 57.25 must be taken into account. The absence of the chapter number 47 is also not decisive. Numbers 49 and 53 are also wanting without any gap being noticeable in the account of events. It is therefore not impossible that it is merely a case of the mutilation of single verses. The assumption of the loss of a leaf would in the first instance only explain a gap, it would not explain the mutilation of the text after v. 68. It is however, the combination of the two first arguments which make the assumption of a gap probable and the probability is perhaps strengthened by the fact that just at the place where the gap might have to be assumed, the text of the MSS. is in disorder.

CHAPTER XLVIII

THE SIX KINGS

1 After he had made thereof a mansion for which the necessities could easily be provided, he also presented the Rājatidipika(-vihāra) to the bhikkhus of the Dhammaruci
 2 School. After building the Mahānettapūdika cells (for dwel-
 3 ling in), he granted to the same (Dhammaruci) the village
 4 of Devatissa in (the district of) Koṭṭhavāta. In Mahāthalu he
 built (the vihāra) called Kadambagama, further in Devapūli
 5 the (vihāra) called Girijangara, in Antarasabbha the Dera-vihāra,
 further he built the Rājamūnika monastery and gave it¹ to
 6 the Puṇsakūlinas². In the Guṇayukta-vihāra³ he erected a
 practising-house and the ruined temple of the Vaḍḍhamāna
 7 Bodhi Tree⁴ he had restored. In the vihāra called Sunghamitta
 8 and elsewhere he, the highly-famed, had here and there now
 works undertaken on the vihāras. At a cost of six and twenty
 thousand gold pieces⁵ he restored whatever had fallen into
 decay on the Cetiyapabbata. Having restored the Tālavattha-

¹ It is possible that besides Rājamūnika dharma as object also should receive the names of all the vihāras mentioned in v. 3 and 4.

² Of the localities mentioned in v. 2-4 Antarasabbha alone is mentioned in Mhv. 25. 11 as a district. Instead of Koṭṭhavāta Col. ed. reads Koṭṭarātu which occurs § 1, 42 and 47 as the name of a village and of a tank built by Mahāsena (Eth. c. A. D.). The MSS. however, give no authority for this reading. Mahāthalu is probably the present Matale (north of Kandy) (Thus W. in Index s. v.). For the Puṇsakūlinas s. note to 47. 66.

³ Built by Mahāsena according to Mhv. § 7. 41.

⁴ Cf. below 49. 15. Like the images of the Buddha, the Bodhi trees had their special names.

⁵ P. suraṇga. In Skr. suraṇga is a weight = karyā. This is according to Bkl. = 11.875 gr. This would give an expenditure of over £ 40,000 according to the present value of gold.⁶

vihāra be granted (the village of) Pappabhatta to the vihāra called after the Ruler of men Mahāseṇa¹. The Gopdigūmika 9 tank which had burst he dammed up as before and to all living beings he gave as a gift whatever they needed. The 10 Upoṣatha day he observed with fasting together with the inhabitants of the Island, and preached to them the doctrine in order to procure them spiritual happiness. Everyone in his 11 kingdom cultivated action which leads to heaven, for as the monarch acts so do also his subjects. Therefore should a wise 12 king ever practise piety; in every place where men dwell² he will become renowned and finally, surrounded by his compatriots, he enters Nirvana. Therefore the prudent man should contemplate that which is for his good and for that of others. For if all the subjects attain good discipline through an individual who himself has good discipline, how could a discerning man let such an one come to harm?³ No means for bringing 15 to beings happiness in both worlds was left untried by him who was unflagging day and night. The fine garments worn 16 by himself he gave to the Paṇḍukūlin bhikkhus as raiment. The employment (of officials) in wrong places, undeserved fa- 17 vour or unlawful seizure (of property) was unknown with him. To all creatures he gave the nourishment by which each of 18 them live, and whatever makes them happy with that he blessed them. Thus after the Ruler of men had performed 19 meritorious works for six years⁴ he, the peace-maker went (to the Heaven of) the King of the gods⁵.

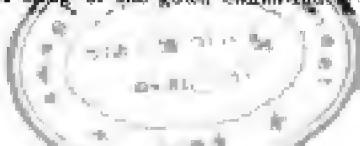
¹ As neither Tālavuttha nor Pappabhatta are otherwise mentioned it is difficult to understand rightly the sense of this passage. It seems to me that Tālavuttha was an older monastery which Aggabodhi restored and to which he granted a village, afterwards giving it the name of Mahāseṇa by whom perhaps the older structure had been built. A Budhha image in the Mahāseṇa monastery is mentioned in 31. 76.

² P. *nivatthānāntarikṣaṇī* (there), lit. "in each inhabited place" applied by W. to the King "wheresoever he may dwell", which is also possible.

³ The meaning seems to be this: It lies in his own interest to educate his people to piety by his own example, as this assures his own safety. He will have all the right-minded on his side.

⁴ The same length of reign in Pājūv. and Rājūv.

⁵ That is to say the heaven of the Tāvatimsā gods at whose head stands the King of the gods, Sakkrānta.



20 Now his brother next in age, the prince Kassapa, became king, well qualified for the royal burden¹, for taking it over
 21 according to ancient custom. As a father (wins) his son, so
 he won his people by generosity, by friendly speech and by
 22 care for their welfare. Offices he bestowed on various people
 according to merit and he himself enjoyed the pleasures of
 23 life, free from all sorrow. For laymen, bhikkhus and brāhmaṇas
 24 the prince encouraged the way of life fitting for each
 25 two Mucchatitthas², the mansion Heligāma, the monastery
 Vāpijagāma, as well as Kassapugiri; further the superb practising-house called Ambavana, maintenance village³. . . .

26 Amongst them all the youngest was the prince called
 Mahinda. When the royal dignity came to him he was yet
 27 not king⁴, although he bore the burden of the kingdom. He
 had a friend by name Nila, with whom he had for long had
 intimate intercourse. But he had died beforehand. In memory
 28 of him he would not have it⁵. Alas! even the dominion over
 the Island he deemed not blissful, since his friend was wan-
 29 ting. Friends are so hard to get. Hence the Sago (Buddha)

¹ I believe that राज्यकार्त्ता (or राजा²) is directly governed by सम्मतो. In Skr. in the same way with सम्मतो the thing for which one is qualified may stand in the loc. or the dative. Bharasse would correspond to both. Instead of पर्वतिति I should prefer to read पर्वतितो, adverbial ablative.

² Inscriptional Monogram in an inscription of Mahinda IV. Weissensteiner, EZ. I, 210, 221, 227.

³ Here again there is a gap in the recorded text. Of the MSS. with which I am acquainted one, at least, indicates this by leaving a space free for about 4½ stokes. The finite verb is missing for the objects in vs. 24, 25. The missing verses must have contained the end of the reign of Kassapa III. According to Pūjāv. and Rājāv. he reigned 7 years. Both sources as well as Rājanutn. mention the building of the Heligāma-pāriṣada. Of the other names which are mentioned above, Kassapugiri alone occurs again (44, 98).

⁴ P. नाहसि राजि, see note to 47, 37.

⁵ Namely the festivities connected with the abhiseka.

bath said¹: "All worldly things and all spiritual things which lead to Nirvana, these all are the lot of beings who have associated with a staunch friend; therefore must one ever strive after (gaining) staunch friends." Only as Ādipāda² he administered the kingdom to protect as it were, during his life, living beings on the Island. On Aggabodhi, the son of his brother Kassapa he conferred the dignity of Upariṇā and gave him abundant revenues. He assigned him (the Eastern Province) Pāciadesa and sent him forth to take up his abode therein. (The province of) Dakkhinadesa the King gave to his own son³. To the Mahāpāli Hall he gave an offering of ten cart-loads and beggars he provided with luxuries like his own. He ate nothing without first having given to the beggars, and if without thinking of it, he had eaten, he used to give them double of what he had himself enjoyed. For the bhikkhus he built an abode which was called after himself and granted them as convent boundary⁴ (the village of) Nagarangalla. He built the Mahindatāṭa monastery⁵, provided it with the four necessaries and performed many another meritorious work, rejoicing at the worth of such works. After the discerning (prince) had reigned in this way for three years⁶, he seeking his friend, entered into the world of the gods.

¹ The *kalyāṇamittra* are often praised in the Canon. It seems to me that this passage is an allusion to Saugatas 3. 18 (= I, p. 89) where the Buddha after a eulogy of the *kalyāṇamittra*, says of himself: मामामि हि अनादा, कल्याणमित्रं सगुणं (cf. v. 30 n.) जातिहमातुर्ता जटिनं परिवृक्षानि इति etc. The passage occurs once again Saṃy. 45. 2 (= V, p. 2).

² See note to 41. 85.

³ Who likewise bore the name Aggabodhi. (See v. 39). W.'s "the southern country (only)" gives a wrong shade of meaning to the context. The bestowal of Dakkhinadesa was in no sense a alight. It was just this province which was reserved for the heir apparent.

⁴ W. takes श्रीमुमुक्षुरगिरिधर्म as the name of another village.

⁵ The Mahindatāṭa tank had already been built by Aggabodhi I and given this name in honour of the Therā Mahinda who converted the Island to Buddhism. See 42. 29.

⁶ The Sinhalese sources call this king Mihelpūru or Mihel only. The name is missing in the Nik.-s.; Pāṭījāv. and Rājāv. give him a reign of three years like the Cōlacs.

49 Now Prince Aggabodhi (son of Mahinda) who dwelt in Dakkhinadesa, had for some reason or other come to the capital. While he sojourned there the Ādipūta Mahinda died; 50 thus the kingly power came into his hands. After taking possession of it and securing it he sent a message¹ to Aggabodhi, the Governor of Pācīnadesa. He came hither and became king under the name of Siliūmegha². The dignity of Upariṭṭa the monarch conferred on the Prince (Aggabodhi of Dakkhinadesa). The latter entreated the King thus: free thyself from the burden of cares and enjoy life's pleasures, 51 and administered the government himself. As was need, he treated his subjects with severity and clemency and all un-disciplined people on the Island the discerning one brought 52 on to the right path. While the twain lived thus, the evil-minded found no opportunity for interfering, and they thought: 53 the twain must be estranged. They went to the King and spoke slanderously to him in secret: "Thou art King in name, 54 in reality the other is king; the Upariṭṭa will take the royal dignity for himself; the people he has already won over; in 55 a short time he will be king, of that there can be no doubt."
 56 When the Monarch heard that he fell out with the Prince
 and the Prince when he noticed that, became a rebel against
 57 the King. He fled to his province, won over the inhabitants
 58 and with mighty forces began the war. At Kadulmivāta³ a

¹ A message to the effect that everything is ready for him to take over the government. As Aggabodhi of Pācīnadesa is a son of the elder brother Kassapa, he is according to Sinhalese law, the legal successor of Mahinda. Mahinda's son Aggabodhi willingly recognises this.

² Svatara Lévi (born Antioche, May-June, 1900, p. 416; cf. JRAS. Ceyt. Br. XXIV, Nr. 68, 1915-16, p. 87 ff.) empanisters a Chinese name, according to which an Indian monk, Vajrabodhi, on the way to India touches at Ceylon where he is invited by the king Chi-li-Chi-lo (i. e. Sri-Sih). S. Lévi identifies this king with Mānavaṇa (see 47. 1 ff.), but E. R. Ayrton (Ceylon Notes and Queries II. Jan. 1911, p. XXVII ff.) probably more correctly, with Aggabodhi VI. Silamegha.

³ Must be situated according to 44. 6, on the line of march from Dakkhinadesa, more exactly from Muñagutta, not far from the present Nikavangalaya to Amarādhapura.

bitter fight took place. The Prince suffered a defeat and betook himself to Malaya. Later the King thought gratefully 51 of his cousin's support¹, of the transference of the royal dignity and the rest and grieved quite openly. The Prince too on 52 hearing this, became conciliatory. So they let each other know how they loved one another. The King betook himself 53 quite alone to Malaya, took the prince with him and returned to his capital² he married him to his daughter 54 Sangha by name. While he lived with her in intimate inter- 55 course with the King, he (once) angered at some fault or other, struck her a blow. She went to her father and wept 56 before him bitterly, "Without reason the husband thou gavest me kills me." Scarcely had the King heard this than 57 he thought: of a truth I have done wrong, sent her at once to a home for bhikkhus and made her undergo the ceremony of world renunciation. Now the son of her maternal uncle, 58 Aggabodhi by name, whose heart had been long filled with love for her, thought this was a favourable time to flee with 59 her, seized her secretly and betook himself alone (with her) to Rohana. The ruler of men Aggabodhi took (his cousin) 60 Aggabodhi with him and betook himself with him to Rohana to slay (the seducer) Aggabodhi. (The Uparaja) Aggabodhi 61 made his cousin (the King) Aggabodhi halt³, and went himself to the western mountains⁴ so slay (the seducer) Aggabodhi. When at the head of a great army he had brought the whole 62 of Rohana into his power, he delivered battle and seized him and his own wife Sangha. From that time onward the three 63

¹ Lit. "of his brother". As the father's brother is called father, so the sons of brothers are brothers.

² The line a b of v. 54 is defective in all the MSS. I propose to complete it thus: *hōtī nissāyācūmū dīpō mī tattītē extra mī* "with the thoughts: he is no doubt firm, he, being highly pleased, gave him &c. &c.

³ The verb *witthād* stands here in a causative sense instead of *witthāpetā*. Cf. Culava. ed. latrel. p. XIV.

⁴ The western mountains of Rohana are probably the not inconsiderable mountain range rising south-east of Butnapura which reaches its greatest height (over 3000 ft.) to the south of Rakkuna where it is crossed by the Balintata Pass.

lived happily and in harmony in mutual intimate intercourse at their ease. The King built the Vāpārani monastery and the Mānaggabodhi monastery, further the Sabbhattudeesabhoga 64 in the Abhayuttam-vihāra as well as pāśas in the vibāras Hattikuechi¹ and Punapijīhi, in the Mahāperiveṇa² and in 65 Vābadipa³. In the Thūpārāma he restored the damaged doors 66 of the temple as they were before and transposed the pillars⁴ therein. After performing these and other meritorious works 67 according to his power, he passed away in the fortieth year 68 of his reign according to his doing⁵.

Thereupon the Uparāja Aggabodhi, the fortunate, became 69 king, son of the wise Ādipāda Mahinda. To the Order and 70 to the laity he showed favour according to merit. With the dignity of Upurāja he invested his own son Mahinda. The ruined temple of the great Bodhi Tree he built anew and solidly; he also built two monasteries: Kalandā and Mallarāta. 71 By legal acts he carefully reformed the Order of the Conqueror (Buddha) and judging according to justice, he rooted out unjust judges. He himself studied the medicinal plants over

¹ See note to 42. 21. ² See note to 48. 26.

³ Mentioned again 49. 33 under Udaya I and 49. 76, along with the Hattikuechi-vihāra, under Dappala II.

⁴ It seems to me that what is meant by the temple (*grha*) of the Thūpārāma is the superstructure of the cetiya. What makes this likely is the mention of the pillars which were rearranged by the King. The pillars which surround the thūpa in four rows are in the Thūpārāma (as also in the Lankārāma cetiya) still partially preserved. They were intended to support the roof which was of wood. Cf. for plain Sāsana Architectural Remains, Anurādhapura, p. 4 ff. Such superstructures are described as *cetiya-* or *thūpa-ghāṭa* or *ghāṭa* analogous to the *bodhi-ghāṭa* or *-ghāṭa*. Sāsana doubts it is true, whether the pillars at the Thūpārāma cetiya could have borne such a structure, while Pāṇini (Ancient Ceylon p. 230) quite admits the possibility. The custom of building over a cetiya is even to-day not unknown. I myself saw an interesting example in the Budurumutura monastery at Nikaravadiyā which I visited on the 20th April 1916 in the company of the Archaeological Commissioner Mr. A. M. Hocane. The term *thūpāghara* is inseparable from that of *budhīghara* (s. note to 38. 43).

⁵ Tājāv. and Rājāv. also give King Akkō a reign of 40 years.

the whole island of Laṅkā (to find out) whether they were wholesome or harmful¹ for the sick. He had rice by allotment² distributed to the inmates of the three fraternities and delicious foods fitting for himself, to the Pāpsukūlins. The King, having thus with unrestricted royal power, performed these and other meritorious works, died after six years just as he was sojourning in Polatthinagara³.

Formerly Aggabodhi had a son; he had died as Yuvārāja. Since then no son existed as heir to the throne⁴. There was however a son of the King Silamegha⁵ by name Mahinda, fitted for the royal dignity, rich in merit, capable of winning the people for himself. On the day of his birth the King (Silamegha) consulted the astrologers and when he heard their answer that the boy was fitted for the royal dignity, he gave them plenty of money and kept the matter a secret. But when he grew up he made him his scūpāti. He gave the entire government into his hands⁶ and as independent ruler the discerning (prince) fulfilled the royal duties in a just way⁷.

¹ W. gives us entirely different rendering. He separates *anigalay* from *bhavajjaya* and translates: "ordained the form and manner of holding festivities and funerals". There is no verb in the text corresponding to "ordained". All the accusatives are governed by *vividhā*. But if *anigalay* *cittamāyagalay* meant what W. assumes, the objects to be tested by the King would still have been very heterogeneous and the combination of *m. citra*, with *bhavajjaya* very amazing.

² S. CHALUKYA, Pali Dict. s. v. *sañcikī*: "Food belonging to the collective might of a monastery was sometimes distributed to the monks by tickets called *sañcikī*, and consisting of slips of wood, bark, bamboo, palipot leaf or other similar material. Food so distributed was called *sañcikībhāttam* "ticket-food" . . . Similar tickets seem to have been issued by private persons, like our soap-tickets".

³ The same number in Pūjār. and Rājār. Polatthinagara is here again a temporary royal residence as in 46. 34.

⁴ Lit.: The kingdom was soulless. *Yuvārāja* is here used of Mahinda as *uparāja* above in v. 69.

⁵ L. n. Aggabodhi VI. Cf. above v. 42.

⁶ This happened evidently at the time when Aggabodhi VI. was in conflict with his *Uparāja*, afterwards King Aggabodhi VII. Cf. above v. 46 E.

⁷ We have here one of those cases where in the course of a sentence the subject changes the gerund being used in the sense of a Loc. abs.

80 Therefore when (King Silāmegha) died, he as clever statesman¹
 took not the dignity of senāpati from the hand of his suc-
 81 cessor Aggabodhi (VII). (On the contrary) at that time he
 betook himself with some kind of commission from the King
 to the sea-coast and took up his abode in the seaport of
 82 Muhātittha*. When he heard here of the death of his uncle²
 he came hither in haste (fearing) rebels might seize the king-
 dom and destroy it.
 83 Then in (the Northern Province) Uttaradesa the chiefs of
 districts together with the dwellers in the province seized the
 84 land by force and refused tribute to the King³. At the ti-
 dings of this Mahinda advanced with a great army to Uttara-
 desa, crushed all the chiefs of districts together with the
 85 dwellers in the province, betook himself then to the spot
 where the King had died, sought out the Queen, wept (with
 her), comforted her according to the circumstances of the time,
 86 and spake the following words: "Grieve not, Great Queen, that
 thy husband is dead. I will shelter the Island, thou mayest
 87 keep the royal dignity." By her silence she seemed to assent;
 in secret the crafty one took measures to slay him, as she
 88 wanted to live in her own way. When the Senāpati (Mahinda)
 found this out, he had her watched and put her adherents,
 89 a great number of people, to flight in combat. Then he had
 the Queen put into fetters and brought in a chariot, took her

(See note to 39, 26). Aggabodhi is subject of *kāteī* in 38b and *kātrīna* in 79c. With *m* in 79c Mahinda is meant. W. gets out of the difficulty by apparently separating *sayāvāsi* into *sayāvā* *savī* and translating "he lived (without care and anxiety)". But for this interpretation there are no corresponding words in the text for those which the translator has put in brackets.

¹ P. *aryavāka*. One can perhaps see in such expressions the influence of the Indian Nīti-literature. Cf. *yatkāvayamp* below in n. 38.

² Now *Mauṭai* or *Mauṭai* not far from Mannar. It is already mentioned in Vijaya's time (Mhs. 7, 58) as the place where settlers from the Indian mainland land.

³ P. *cūḍapitano*, lit.: of his little father. His grandfather and the father of Aggabodhi VII. were brothers. Cf. note to 51, 24.

* Lit.: they made the country into one where the King's taxes were cut off.

with him to the capital and seized the royal power together with the (royal) treasure¹.

Now there was also a sister's son of King Silāmegha called 90 Dappula, an Ādipāda who had at his disposal a large army and considerable means. He sojourning in Kālavāpi, collected 91 his army and advanced to the neighbourhood of Suṅgagāma to begin the war². At the tidings of these events the Sen- 92 pati marched in haste thither, at the head of his army, taking the Queen with him. A terrible battle took place there be- 93 tween the two. When the Ādipāda saw his army falling back he took flight and escaped with his army into the mountains³. 94 After the Senipati had put him to flight there, he lived happily.

When the district chiefs of Utteradesa heard that the ca- 95 pital was unoccupied they all came together and took the town. But the Senipati, a hero of indomitable courage, chased 96 them away again, entered the town himself and administered the government according to the rules of statecraft⁴. For the 97 bhikkhu community, for the laity, for fishes, game and birds, for his kinsfolk and for the troops he did everything that was meet for them. Later on Dappula who was in Madaya, brought 98 together a reserve army. He summoned his two sister's sons from Rohaya and taking all the inhabitants of the province 99 with him, he reached the town with a great army at night time and broke over it like the ocean. The troops encam- 100

¹ See note 28; 41, 20.

² An *Maṅgīyga* of Aggabodhi VI. is held that he was the legal heir before Aggabodhi's son Mahinda. The same view is taken by Dappula's brothers (see v. 116) who believe themselves entitled to the crown after him.

³ According to the Col. Ed. one should translate: "he climbed with his train the Acchana mountain". This name does not occur in any of the MSS. with which I am acquainted. The majority have simply *pātigātānāmarahita saccibhā*. Two MSS. insert *asāca* before *saccibhā*, evidently a gloss to this word. The object of *arūḍhīta* is everywhere missing. I have supplied it according to the sense. Perhaps we should read *Mulagātī* so *saccibhā*.

⁴ See note to 48, 60.

passed the town with clangour on all sides. With the neighing
 101 of the steeds, the trumpeting of the elephants, the rattle of
 the drums with their rhythmic sound¹ and the battle cries of
 the warriors the firmament was at that time near to bursting.
 102 When the Senāpati saw the great army he was light-hearted
 and informed his own troops of the matter with the words:
 103 "Three king's sons have shut in our town with a great force;
 104 what must ye then do?" Thus addressed, these warlike heroes
 answered: "On a day when they have not served their king
 105 there is for his servants no life". If at such a time as this
 we were from love of life to flinch, for what then had our
 master maintained us for so long a time for our well-being?"
 106 At these words Mahinda full of confidence, placed his army
 in readiness at night and at daybreak mounted his tried ele-
 107 phant, broke through a gate like a downrushing thunderball,
 and began with his thousand warriors the irresistible combat.
 108 After scattering the troops of the Ādipāla in all directions,
 109 gathered (his people) together at one spot and proclaimed
 a truce². The Ādipāla Dappula already vanquished at early
 morning, fled with those who had escaped the slaughter to

¹ *Tatvavacanaditram* is adjective attribute to *kakatam*.

² The manuscript reading *devasāvadīne* (= *deva-sāvadīne*) alone gives the right sense: only when their whole life is absorbed in service of their king do his servants wholly fulfil their duty. W.'s translation "from the day that your servants entered your service, their lives have they given unto you" is impossible. It is made so by the loc. sive and by the negation in *savitām na jīvitām* which was simply not taken into account. In any case one would have to translate "their life belongs to his servants no longer". Even then the difficulty with *sāvadīne* remains, it cannot possibly mean "from the day".

³ P. *ayinnti* *śāmparasyai*. The word *ayinnti* is otherwise unknown. It is derived from the root *ay-* with *ni*, which probably means "to anyone (the horses), to rest". Also in the single passage in the Rigveda (I. 186. 11), where the verb occurs, it seems to me to have this meaning. I should be inclined to translate *ni* *śām* *deve* *yodite vāśayit* by "that (namely our supplication) which prays for good enters into (the abode of) the Gods". GEROKA, Rigveda I. 24: "that aspires to the Gods". The idea is that Mahinda to prevent further bloodshed, forbids the pursuit of the enemy.

Rohaga. But the two princes who had some time before come from Rohaga, Mahinda captured alive and took with him to the capital. The hero who had thus gained the victory, now that the Island was at peace, sent his army forth to subdue (the East Province) Pācīnadesa. They marched into the province and also into (the North Province) Uttaradesa, subdued them in a short time and brought over a large force to their side. The King¹ however, made the Great Queen his consort, as he thought she could neither be set free nor slain². In consequence of their intercourse she became with child and brought forth a splendid son who bore³ on him the signs of (former) merit. After that she was very dear to the King who granted his son the dignity of uparaja with the (corresponding) revenues.

When the two Ādipādas who were in Pācīnadesa heard of this they said to each other: that is our undoing. They raised an army from both their provinces and large sums of money, then summoned their brother (Dappula) from Rohaga, made with him a treaty and took up a position with large forces on the bank of the (Mahāvāluka-) Gaṅgā. When the King heard all that he brought the district chiefs here and there (by kindly speech) over to his side, imprisoned the obdurate and also had a few executed. He appointed a guard in the town, decreed exactly what was to be done and with a large army and taking the Mabesi with him, he occupied an armed

¹ It is not by chance that the royal title is here for the first time awarded to Mahinda. At the beginning of the campaign against Dappula (v. 102) he was still called Sonāpati. Probably he only underwent the ceremony of consecration (*abbiseka*) after his marriage with the widow of his predecessor, as a queen must also take part therein.

² By her marriage with the King this woman who was inclined to intrigues (v. 87) is kept under his supervision and influence, without the necessity of force being used against her. That distrust of the Queen still existed is shown by v. 120.

³ P. pūṭhalatthapasangyutay. The marks on the boy established by the soothsayers point to a favourable *Kamma*, to the boy having accumulated abundant merit in former existences, so that he is called to greatness in this new existence.

121 camp at the village of Mahunmāra. When the three Ādipādas
 had knowledge of his advance they began a great battle at
 122 Kovijūragāma. But the King with his strong army destroyed
 their forces. Dappula led, the two Ādipādas fell.

123 Here also again victorious, the Monarch returned to the
 capital; he practised the royal duties and instituted a great
 124 almsgiving. For the great Bodhi Tree, that prince of trees,
 for the three great cetiyas and for the relics he, full of re-
 125 verence, instituted a great offering. Dappula who had betaken
 himself to Rohuna, arriving there, raised troops to fight anew
 126 against the King. The King (wishing) to bring order into
 the land for his children and his children's children assembled
 127 in the Thūpārāma all the bhikkhus and other wise persons
 who knew what is seemly and what is unseemly — he who
 was versed in all the duties of a king, they who were learned
 128 in statecraft. He informed them of the events, and after de-
 creeing everywhere what was to be done throughout the Is-
 129 land and in the capital, he with their consent set out with
 a great army consisting of the four members¹, and provided
 with all resources, and came within a short time to the Māra
 130 mountains². He laid waste the country and immediately there-
 after ascended the mountains. When they saw that in Rohuna
 131 they yielded themselves through fear. Hereupon the haughty³
 one made a treaty with Dappula. He received from his bands
 132 elephants, steeds and jewels, decreed the Gālhagangī⁴ as the

¹ The four members of an army are the elephants, the chariot fighters,
 the riders and the infantry.

² A Maragala (probably = Mūragallaka in 66, 26) is situated east of
 Madumpe in the Atukulan Konda of the province of Ratnapura, Medi-
 palli. If we can associate our Mūragallaka with this, Mahinda II must
 have pushed against Rohuna from the N. W. (Ratnapura—Pelmanulla—
 Madumpe). The mountains he ascended would be the range to the South
 of Ratnapura with the Bulutota Pass.

³ P. *radappaka* contains a pun on Dappula's name.

⁴ The MSS. undoubtedly prefer to this reading. The original lagahanga is however, otherwise unknown. One might take it for a name of the
 Mahaveliganga since *onyāya* "land on this side of the Ghigā" is al-
 ways used of the territory on the left bank of this stream. In this

boundary of the rulers of Rohana and kept the land on this side of the river for himself, making thereof royal property.

Thus had the powerful (prince) freed the Island from all 133
briers¹, as sole monarch he entered the capital and lived
therein happily. The mighty King founded the Dāmavihāra²
parivega and the Samratatthā(-vihāra) in Patalinagara. In 134
the Abhayagiri he erected the Mahālekha-parivega. Then the
wealthy (prince) having built at a cost of three hundred thou-
sand (kaliṇiyas) the superb, many-storeyed Ratanapīḍala³, 135
like a second Vajayanta⁴, and having at a cost of sixty thou-
sand (kaliṇiyas) had made of pure gold an image of the 137
Master, furnished with a costly diadem of jewels, he held
with all pomp a magnificent dedicatory festival for the 138
consecration of the Pāsūda, and dedicated (to the Buddha)
thereby his whole kingdom⁵. He also had a splendid Bodhi-
satta⁶ made of silver and placed the beautiful (statue) in the 139
Silātegħa⁷ home for bhikkhus. In the Thūparima he made 140
a gold casing of the thūpa and for the sake of diversity he

truly the Muhurālgangha would then be fixed for the last time as the boundary between Rohana and the territory immediately belonging to the king, being always held as such later on. The Col. Rd. reads Gal-
bulagħix.

¹ See note to 42. 14.

² A. M. Horner supposes the Ratanapīḍala to be the very considerable building known by tradition as the "Elephant Stables" which stands lie to the west, not far from the Abhayagiri Thūpa (Northern Thūpa), Memoir ASC. I (1924), p. 116. According to the Mahāva, it was built by Kanīṭṭhatissa (223–241 A. D.) for the Therā Mahānāga who lived in the Bhūdikāma. It is, however, interesting that in the building which according to Horner's discovery, lay below the later structure, there was an inscription belonging to Gujabüha I. (171–193 A. D.) Min-
binda II evidently rebuilt the pāsūda of Kanīṭṭhatissa. A Rāma-
Mahāyadha is mentioned in an inscription of Mahinda IV. Wiener-
Museum, 12, I, 215, 218, 226.

³ Skt. Tañjyeśvara, name of Indra's palace.

⁴ For this custom cf. 39. 31 (with note).

⁵ Probably the Bodhisattva Metteyya, the only future Buddha whom the Southern Schools mention by name.

⁶ The name convent for nuns is mentioned 49. 25 under the suc-
cessor of Mahinda II.

141 had strips of silver introduced at regular intervals¹. There
 too he repaired the decayed pāsāda. Instituting a great festi-
 val, the discerning (prince) had the Abhidhamma recited by
 the Grand Thera dwelling in the Hemasāli(-vihāra) and
 143 built a bathing tank there for his use. He restored many
 decayed temples of the gods² here and there and had costly
 144 images of the gods fashioned. He gave the brāhmaṇas de-
 licious foods such as the King receives and gave them milk
 145 with sugar to drink in golden goblets. To the lame he gave
 bulls as well as the needful maintenance, and to the Damiyans
 146 he gave horses, as they would not take cattle. The poor who
 were ashamed to beg he supported in secret, and there were
 none on the Island who were not supported by him according
 147 to their deserts. Pondering how food could be provided for
 cattle, he gave them young corn full of milky juice from a
 148 thousand fields. He also strengthened the weir³ of the
 Kalarāpi tank. Such like meritorious works of his were
 boundless.

149 His son, the Yuvārāja, was then already dead, but there
 was still another son, born to him at the time when he was
 150 Senāpati⁴. The King fearing that the (other) princes might
 kill him, thinking he was fitted for the royal dignity, let him
 151 grow up without care, just as chance might determine. When

¹ P. thūpāvara 'vist aṅgagārañcakau'. When a Thūpa became di-
 lapidated one used to build round it a new casing of brick. Such a
 casing was called *hārañca*. Mahinda places a casing of gold and silver
 plates on the cetiya of the Thūparāma. In 49. 81 we are told that
 king Dappula II. also covered the thūpāvara in the same vihāra with
 golden bricks, and in 50. 16 that the gold plates of the Thūparāma
 cetiya were plundered by the Prajū King.

² The Brahmanical religion, Hinduism, had always a place in Ceylon
 along with Buddhism and was recognized by the reigning princes.

³ P. vārisapappāla. Cf. 63. 36, 37.

⁴ Hence in the time before his marriage with the Queen Dowager who bore him the son (see v. 116) who was appointed Upatīja and who
 had in the meantime died. Note that neither of the princes is named.
 Cf. below note to 40. 1.

the town was surrounded by foes, this prince came to his father and begged from him a fighting elephant. The King gave him his big elephant, terrible as the elephant of Māra¹, and in addition a trained force versed in the use of arms. He spake: now it is time, girt his sword, mounted the mighty elephant, went forth from the town, scattered the whole most invincible army and won the victory². When the King saw that he rejoiced and granted him the dignity of senāpati. He (then) betook himself with his forces to (the North Province) Uttaradeśa³ and put to flight the Ādipāda Dappula together with his army. Therefore was Dappula filled with a great hatred towards him. When he met him face to face in the battle of Mahāummāra⁴ he grew furious and hastily spurred on his elephant to kill him. But the other rammed with his own elephant (that of Dappula) and put him to flight. When the King saw that he was highly pleased and as otherwise none was there (suitable) to claim the royal dignity, he conferred on him the office of his Uparūpa.

After Mahinda had thus for twenty years⁵ enjoyed the full dominion over the Island he entered Heaven to enjoy the fruits of his meritorious actions.

Thus all the delights of fortune won by all kinds of means through bitter suffering disappear in a moment. Truly only fools can find delight therein.

Here ends the forty-eighth chapter, called "The Six Kings", in the *Mahāvansā*, compiled for the serene joy and emotion of the pious.

¹ See note to 48. 48.

² This episode took place in the sortie (described in v. 106 ff.) from Austrādhapura when it was besieged by Dappula.

³ Refers to what is described in v. 112.

⁴ See above v. 120.

⁵ The same number in Pājūc, and Rājāv.

CHAPTER XLIX

THE FIVE KINGS

- 1 After his father's death the Upāraja (Udaya) became king¹, apt to mete out punishment and favour to foes and friends.
 2 As Mahesi the King had the clever Senī by name and little children (had he) who were very dear to the king and charming

¹ There is no doubt that the Upāraka meant here is the one mentioned in 49. 158, as the son of Mahinda by a former marriage (49. 149). The name of this prince is, however, nowhere directly mentioned in the Cūlavagga. The four Sinhalese sources have Uḍḍī = Udaya as successor of Mahinda II., and the accuracy of their statement is indirectly confirmed by the Cūlavagga. The successor of the unnamed king is his son Mahinda (III.). After him comes an Aggabodhi (VIII.) whose relationship with his predecessor is not mentioned. As however, there is mention (49. 44) of his grandfather in a way which clearly points to Mahinda II., he must have been the brother of Mahinda III. and like him, the son of the unnamed king. Now it is said of this Aggabodhi VIII., in 49. 45, that he built a pacivēga and called it Udayaggarbha by joining his father's name with his own. Hence the son of Mahinda II. and father of Mahinda III. and Aggabodhi VIII. was called Udaya. In the Sinhalese translation of SOUSAHA and BARWANTHAWA, also in WICKRAMA's English translation and in all following publications, as far as I can see, this king gets the name of Dappula. I suppose on the ground of the following consideration: According to 49. 30, the unnamed King built a Dappulapabbata and in 50. 80, it is said that King Sema I. finished the Dappulapabbata begun in the time of King Dappula. Thus the unnamed king was called Dappula. This in no way upsets the absolutely conclusive argument for the name Udaya; the more so, since the two notices about the Dappulapabbata do not in the least agree. According to 49. 30, it was an *ārāma* erected (not: begun) by the King himself in the Anubuddha-vihāra and granted to the bhikkhus. In 50. 80, it was a structure (*vihāra?*) commenced by one Mahadeva under King Dappula and finished by King Sema I. This

to look at¹. The dignity of *yuvrāj* he bestowed on his 3 eldest son, the others he made *ādipādas*; of his daughters he made queens². Offices the King bestowed on these and those 4 persons according to their deserts, and his subjects he won by the four heart-winning qualities. Now the King had for 5 some reason or other betaken himself to Magihira³, and while he abjourned there he heard that the border-land was in rebellion. Thereupon he sent with all haste the Senīpati and 6 his son with the order to go thither and bring the district under his sway. When these had betaken themselves there, 7 slanderers who were planning strife, by all kinds of idle talk estranged the twain from the Ruler of men. Now the twain 8 began as foes (of the King) to get possession of the country for themselves. On tidings of this the King betook himself at once to Dūratissa⁴. He slew the twain, took possession 9 of everything they had, slaughtered all their accomplices, and betook himself to Pulatthiñagara⁵.

Dappula can very well be Dappula II. (49. 45 ff.), the second predecessor of Sona I. It is a question therefore, whether the two Dappulaputthas had anything at all to do with each other. If we assume that they had, then the building in 49. 30, is wrongly ascribed to Udaya I, or at least its name is due to a mistake. It was erected, as we are told by the more exact and therefore more trustworthy notice in 50. 80, under Dappala II. (We D. III.). Sona finished the building and it probably only then got its name.

¹ The Col. Ed. alters the reading *dunditā pati*? in which all MSS. agree, to *dundayutta*. W. translates: "she had a little son." I merely point out that in the very next verse several sons and daughters are mentioned.

² W.'s translation "and gave his daughters away to the other governor of the Ikshaga to be his queens" is quite wrong. We have to do with the granting of titles and honours (*rājñi* acc. pl.). Cf. below 50. 58 and 54. 11.

³ See 42. 34 with note.

⁴ A Dhūmatissa tank is mentioned 79. 32, among the tanks restored by Punnakamaldīm. The events described evidently take place in the North Province.

⁵ W.'s translation: "returned again to the city of Pulatthi" is inaccurate; for the text has *gami* not *puccegami*. It also gives a wrong picture; for Udaya was not in Pulatthiñagara before, but in Magihira.

10 At that time there lived in the province of Rohaya a nobleman Mahinda by name, a son of the Āśipāda Dūthāsiva
 11 who administered the revenues of the country. He fell
 out with his father and betook himself to the King. When
 the King beheld him he was much pleased and showed him
 12 grace according to his deserts. To strengthen the friendship
 with him he gave him his daughter, by name Devī, and sent
 13 troops to Rohaya. Mahinda set out, laid Rohaya waste with
 the help of the royal army, drove out his father to Jambudipa
 and took possession of Rohaya.

14 In the Mahāvihāra Udaya¹ built a fine, solid house for
 the distribution of food by allotment². To the Kholakkhiya
 image of the Lord of Sages (Buddha) he granted, for the
 15 outlay on festivals, the village of Mahāmaga, having himself
 offered (to the image) according to his capacity. For the prince
 16 of trees, Vajjhāmāna³, he restored the broken down temple
 and granted for its guardianship the wealthy village of Koṭṭhā-
 17 gāma. To the Nilārāma (monastery) he gave the village of Kālussa
 and to the bronze image (of the Buddha) he gave the village of
 18 Ārāmassa. What was broken down he restored and he had
 images fashioned as well as a great many pāsādas, cetiyas and
 19 vihāras erected⁴. In Pulathinagāra⁵ he built of his great
 pity a large hall for the sick, and likewise in Padāvi, each
 20 provided with a maintenance village, also halls for cripples⁶
 and the blind in different places. Judgments which were just
 21 he had entered in books and (these) kept in the royal palace
 because of the danger of violation of justice. To the vihāra
 called Nigavajjhāna he made over several maintenance villages

¹ In the original the name is not mentioned, it simply says he built.

² P. salikkaggā; for salikkā cf. note to 48. 73.

³ See note to 48. 5.

⁴ I now prefer to add the necessaries pāsāda etc. in v. 18 a b to the preceding verse so that they are governed by kāmī in 17 d. The new sentence begins then with *Pulathinagāra*.

⁵ Note how Pulathinagāra gains more and more in importance (cf. also 48. 184).

⁶ P. piṭṭhasappī, lit.; who moves with aid of a chair (piṭṭha), i. e. a support that one pushes in front of one.

and without annulling ancient charters¹, and observing former decrees, he maintained permanently the great almsgiving² instituted by his father and all the other meritorious works which he carried out without curtailment. The Mahesi, too, of the great King performed many meritorious works. The Queen built on the Cetiya mountain the Katthaka-cetiya³, and having built the Jayasenapabbata(-vihāra), she granted it to the Daoru bhikkhu community⁴. She also made over to them the village of Mabumūrā. Then she built a home for bhikkhus called Sīlāmegha, and gave it to the (former) home for bhikkhunis called Sīlāmegha⁵. Villages which had been sold she redeemed, by giving the (necessary) money to the vihāra and granting the villages to the vihāra in question. Having had all the great trees on the Cetiya mountain clipped⁶, the

¹ P. Jekhe. We have to do here with deeds of gift, so-called *sāmanas*, engraved on copperplates, occasionally on silver or gold, or written on palm leaves such as are still preserved in considerable numbers. H. C. P. Bell, Report on the Kigälla-District, p. 51. This passage is probably the oldest confirmation of the custom.

² See above 48. 123-4.

³ In contradiction to all the MSS. the Col. Ed. alters the name into *Kapitthaka-cetiya*, apparently merely for the sake of getting hold of a familiar Pāli word (*kapittha* "thorn").

⁴ Very doubtful. The MSS. are all corrupt. They read dāmīśasāra, have thus a syllable too little. If my restoration dāmīśasāra is right — it is at any rate nearer the MSS. than the gāmikasāra of the Col. Ed. — it would mean that also Dāmīśas in Ceylon were Buddhists, but that the bhikkhus of this nationality formed a special group.

⁵ We must assume that the old convent of this name mentioned 48. 139, had fallen into decay. The Queen built a new convent, gave it the same name and granted it to the bhikkhunis who lived in the former one, as their home.

⁶ That *chesagittat* here means "after he had felled" is not plausible to me. But the clipping of the branches to facilitate the putting on of the flags and to enable them to be seen is quite intelligible. This makes the trees into native "rag-trees". For analogies see R. Asorey, Ethnographische Parallelen und Vergleiche (1878), p. 68 ff.; Max Müller, Wald- und Feldkulte² (1904), I. p. 210 ff. and *passim*; v. Schröder, Ariische Religion (1916), II. p. 282.

King¹ gave brightly coloured flags and streamers as offerings.
 28 In the domain of the Pucchārāma²(-vihāra) he restored the
 pāsāda and for it he made out of the poor maintenance vil-
 29 lage of Ussānaviṭṭhi a rich one. The vihāra Giribhūpada³
 which had gone to rack and ruin he restored as it had been
 30 formerly, and granted maintenance villages to the bhikkhus
 dwelling there. In the Ambuyyāna(-vihāra) he built the dwel-
 ling house Dappulapabbata⁴ and made it over, provided with
 31 the four necessities to three hundred bhikkhus. Having built
 the beautiful monastery Nilagalla, he had a canal laid out
 which made fruitful much country and granted it (to the
 32 monastery). In the Arikūri-vihāra he renewed what was broken
 down and built (there) a house for the distribution of food
 by allotment, and a pāsāda which was formerly missing.
 33 In Vāhadipa⁵ he built the Senaggabodhipabbata(-pāsāda) and
 in the three fraternities he, the deeply learned, had the sa-
 34 cred texts recited. To those among the bhikkhus who were
 engaged in the hardest studies⁶ he presented⁷ bronze alms-
 bowls and he left undone nothing of that which one calls a
 35 meritorious work. To widowed women of good family he gave
 ornaments and when they wanted food he handed them food

¹ It is uncertain whether the works enumerated in 27-30 are to be ascribed to the Queen or the King. In 26 we have *si* as subject, but in 31 *su*. I prefer to assume the King as author, the services of the Queen being usually devoted to the bhikkhus.

² The Col. Ed. changes the name, against the MSS., into Pubbārāma. See note to 40. 69.

³ Mhv, 34, 81 speaks of a great festivity instituted by King Mahādīpabhūmihānīga (66-78 A. D.) on the Cetiya mountain (Mihintale), which received the name Giriθayya-mahāpūjā. This name is probably connected with that of the vihāra.

⁴ See below 50. 80 and above note to 40. 1.

⁵ See note to 40. 66.

⁶ P. *anguttikī*: from *gautha*, skr. *granthas*. Cf. *gauthikabikkhu*, Dharmapadatthakathā ed. H. C. Norman, I. 156⁸. See also Davies and Storer, PTS. P. D. 2. v. *gauthika*. W.'s translation "compelled the priests to accept his offering of alms-bowls" is impossible. For that it would have to be *bhikkhe* instead of the genitive *bhikkhuam* of the text.

⁷ Lit.: he let them receive (*grophapesi*).

at night. To the cattle he gave young corn, to the crows 36 and other birds rice, and to the children grain with honey and syrup. Thus the King with his attendants performed 37 meritorious works, and after enjoying the earth, he had to leave it after five years¹.

Hereupon his son Mahinda by name became sovereign 38 of the Sibalas, a nobleman, equipped with excellence of every kind. Known all the earth round by the name of Dhammi- 39 kasiñmegha², he was a light of the true doctrine³, a banner of the doctrine⁴, to whom the true doctrine⁵ was the highest, and he performed without fail every work that followed the 40 right⁶ path and which had been done by former kings, but he avoided wrong. To allow of repairs being made at all 41 times on the Ratanapāśāda⁷ he granted it the Geṭṭhumba canal⁸. What was ruined he rebuilt, and performed (other) 42 meritorious works. After reigning for four years⁹ he went to his death.

Aggabodhi then raised the umbrella of dominion in the 43 capital, preparing unremittingly welfare and happiness for all creatures. He instituted a sacrificial festival for the relics, 44 worthy of all the virtues of the Master, and a great festival for the image of the Sañgebuddha set up by his grandfather¹⁰. He, the Ruler of men, built the Udayaggabodhi-parivega, 45

¹ Pñjāv. and Rājāv. the name.

² In Pñjāv. and Rājāv. the king is called Hūligaravil Takībō Mihindu, in Rājasth. and Nik.-s. Sūmihindu.

³ Three times here the ambiguous word dhamma occurs in the text; for "wrong" reading. The compiler paraphrases the adjunct dhammika in Mahinda's birth.

⁴ See note to 48. 136.

⁵ Whose waters could only be employed for tillage by payment of a tax, otherwise according to the king, to the inmates of the Ratanapāśāda.

⁶ Pñjāv. the name; Rājāv. 7 years.

⁷ Without doubt what is meant here is the golden stupa mentioned 48. 197 as having been made by Mahinda II. This proves that Aggabodhi VIII., whose relationship to his predecessor is not mentioned in any of our sources, was a grandson of Mahinda II, a son of Udaya I, and brother of his predecessor Mihindu III.

46 choosing for it his father's name¹ and his own. Further, he
 built the parivepa² called Bhūta, furnished with (the needful)
 revenues and granted it to his own teacher and three hundred
 47 bhikkhus. To the Rajasāla(-vihāra)³ he granted the village
 of Cūlavāpiyagāma and two villages to the Kālita and Malle-
 48 vāta⁴ vihāras. On the Uposatha days he forbade the bringing
 in of fish, meat and intoxicating drinks into the centre of the
 49 town. When he had done reverence to the bhikkhus or the
 50 cetiyas, he used, when leaving, to clean his feet thoroughly,
 so that no sand might be lost. All actions leading to Heaven
 and to deliverance, all those actions he performed with faith
 in the three (sacred) objects⁵.

51 The King found pleasure in the serving of his mother day
 and night. He went to wait on her already early in the
 52 morning, rubbed her head with oil, perfumed the parts moist
 53 with sweat⁶, cleaned her nails and bathed her carefully. He
 clad her himself in a new garment, pleasant to the touch,
 54 and the cast-off raiment he took and cleaned it himself. With
 the water therefrom he sprinkled his own head together with
 the diadem, and worshipped her perfectly with fragrant flo-
 at wers as a cetiya. After making obeisance before her three
 times, and walking, with right side facing, round her and

¹ The name Udaya. See note to 49. I. The vihāra Udā-Aghā is mentioned in an inscription of Mahinda IV. WICKRAMASINGHE EZ. I. p. 216, 221, 227.

² A Bhūtarāma is mentioned already under Knñithakasa (223-241 A. D.). Here we have probably to do with a new building in this monastery.

³ According to my conjecture, Rājusāla instead of rājā sāla. The word sāla alone says too little.

⁴ Malla-vāta-vihāra, built according to 48. 70, by Aggabodhi VII.

⁵ See note to 87. 214 and 41. 65.

⁶ W.'s translation "cleanse her body" is too general. The verb abhātta is used of rubbing in with some kind of perfumed salve. To the passages cited by Rama Davids and Seuss, I may add Dīghanik. II. 894¹⁴-16; Vinaya ed. Ozenzono III. 329⁹; Thipavāṇī ed. Col. p. 301; Mahāv. Tīkā, ed. Col. p. 192⁹. The word jāthika means "sweat drops" just as the more frequent rājapāda must be translated by "dirt and sweat". Cf. señajñīñā Sn. 198 (Rm. D. and S.).

giving her attendants raiment and the like to their heart's content, he offered her delicious food with his own hand, 56 partook himself of what she left and strewed thereof on his head. To her attendants he gave the best food such as was 57 meant for the king, and when he had put in order her chamber, fragrant with sweet odours, he carefully prepared 58 there with his own hand her couch, washed her feet, rubbed her gently with fragrant oil, sat by her rubbing her limbs and sought to make her sleep¹. Then with right side facing, 59 he walked round her bed, did reverence three times in the right way, ordered slaves or servants as guard and without 60 turning his back on her, went out. At a spot where she could no longer see him, he halted and three times again did reverence. Then happy at his action, and ever thinking of 61 her, he went home². As long as she lived he served her in this way.

Once he addressed one of his slaves with the word "slave"; 62 to make up to him for it, he let him use³ the same word towards himself. The wise (prince) made his mother offer 63 his own person as a gift to the bhikkhu community, then paid down a sum equal to his own value and was thus again a free man. Thus holding meritorious works as the highest, 64 he did good to the Island and went after (a reign of) eleven years⁴ to the world of the gods.

¹ P. *Katvā niddaya apacca tam*, a highly curious construction. *niddaya apacca* would mean "after she had fallen asleep". By the addition of *Katvā* the causative meaning is given "after he had brought about that she fell asleep". See Culava ed., Introd. p. XV.

² In the original this whole section from v. 55 to 61 forms one sentence. The fin. verb *yati* is in the pres. to express continued repetition. All the preceding verbs are gerunds.

³ W.'s translation "it grieved him so that he himself sought to obtain his servant's forgiveness" is too vague and overlooks the point, namely, that he permits his servant to call him by the same contemptuous epithet which he himself had used to him.

⁴ Pūjāv. and Rājāv. have the name. In Rājarata and Nik.-v. the king is called Madi-akbo.

65 His younger brother Dappula¹ now became king after his death. He kept closely to the conduct of the earlier kings.
 66 At that time the sons of the ruler of Rohana, Mahinda by name, driven out by their father, came to the King, their
 67 maternal uncle². He beholding them and hearing their story,
 68 gave them a strong force and sent them away to fight with
 69 their father, concerned for the welfare of his kinsmen. But
 70 when the ruler of Rohana, Mahindu, recognised the situation,
 71 he began on his part to make war on them with strong forces.
 72 The twain had to retreat and after appointing a commander
 73 over the army, they returned to the King and abode there
 74 (in Anuradhapura) serving him. Their father was content therewith, but in combat with another kinsman he was slain
 75 and this kinsman too lost his life. Hereupon the King gave his sister's son Kitteggabodhi his daughter Devā to wife, gifted with all virtues. He (Kitteggabodhi) appointed (his brother) Dappula to the king's service and betook himself at the head of an army division to Rohana. He became sovereign of Rohana and favoured by every kind of good fortune, took up his abode there increasing in sons and daughters.

74 The King had the ruined temple of the Prince of Trees newly and durably built and gilded³. At the festival of his consecration he instituted a sacrificial feast which he so

¹ In accordance with the old Sinhalese law of inheritance three sons of Udaya I. reign one after the other. According to this law Dappula's legitimate successor would have been the son of his oldest brother Mahinda III. But cf. below 49, 84 and 60, 4.

² Their father Mahinda according to 49, 10–12. was married to Devā the daughter of Udaya I., a sister of Dappula II. The quarrels in Rohana about the succession described there, of the details of which we are ignorant, thus continue. It was the policy of the Sinhalese kings to exploit these to strengthen their position in Rohana. Note the similarity of the events, as described in 49, 10 ff. and in 49, 66 ff., especially the repetition of the name Devā.

³ The construction of the sentence is not quite simple. W. translates it "the king rebuilt the old house of the Bodhi-tree, so that it may last, and ornamented it with works inlaid with gold".

arranged that it was fully worthy of his own royal dignity and the perfection of the Master (Buddha). He rebuilt the ruined 76 pāśāda in the Hattikucchi-vihāra, the Vāhīdipa monastery and the Lāvārāyapabbata(-vihāra)¹. For the vihāra called Jetū he 77 made a golden image of the Master and on its delivery to the Bodhi temple² he held a sacrificial festival of unimaginable splendour. Every year he instituted in the Island a gift of 78 raiment. He enlarged the Mahāpāli Hall, and eager for the good of the refectory he dispensed as much (rice) as tallied 79 with the weight of his body³. Ruined buildings he restored, he kept to the conduct of former kings without neglecting anything. He had a discerning senāpati by name Vajira. This 80 (Vajira) built the Kacchavāla monastery for the Parpsukūlins. In the Thūpārāma the King covered the temple of the Thūpa 81 with golden bricks in the right way and put in doors of gold⁴. After the Ruler of men had thus reigned sixteen years⁵, he 82 went to that land whither all beings must go.

This King having gone to the world of the gods, Agga- 83 bodhi (by name) had the drums of dominion beaten the self-same day⁶. His father (Dappala) to safeguard the succession 84

¹ Very doubtful, as all our MSS. are corrupt. For the first two names mentioned here, cf. 49, 66 with the notes.

² We must assume that it was a figure seated in the attitude of meditation, and that it was placed at the foot of the Bodhi tree, just as the Buddha sitting under such a tree, received the highest enlightenment.

³ I am inclined now to assume that the words bhattinggāya mālātīya in 78 belong to the following and not to the preceding.

⁴ Chālegāti is here probably wrong, as also kātrayi in the Col. Rd. It will perhaps be best to retain the reading of the MSS. padayī (padati = skr. pra-dā treated after the analogy of the causative, like kāreti).

⁵ So Pūjāv.; Rājāv.: 12 years. According to Rājāv. and Rājārāmī, an invasion of the Ummījas took place in this reign. They plundered Avarādhapura and carried away much valuable booty.

⁶ The original has *tadd* *āhū*. This seems to give no sense, so in the edition (of the text) I have remarked of this passage: "we expect something like *tadētāhū*," I am inclined now to think that we have here an etymological possibility, and that for the sake of the metre, *āhū* has been split up into *tadd* *āhū*.

for his sons, had not made¹ his brother's son, Mahinda by name, ādiपदा. As the latter could not bring himself to show reverence to his younger kinsman, he fled in his confusion to the other coast² When he (the King) heard of their arrival he sent out a strong force gave them battle and seized their heads³.

87 In the monastic fraternities he ordered everything that had to be done and throughout the Island he caused the prevention of evil action. The bhikkhus in the smaller vihāras⁴ used to receive rice gruel as medicine in the Mahāvihāra. 88 When the King heard of it he was displeased; he granted (the small vihāras) the important village of Kapṭhapitthi, (the village 89 of) Yābālagāma, (the village of) Telagāma and a well-filled canal and gave orders that the bbikkhus should receive their rice gruel in (their own) vihāras. After that they all received the 90 gruel gratefully (in their vihāra). On the Island he had the drums beaten and summoned the beggars, distributing to them gold as much as they wanted, for three days.

92 Having performed these and other meritorious works, the King went after three years⁵ to behold the reward for his faith in the three (sacred) objects, driving, as it were, in a heavenly chariot to death.

¹ Against the law of succession. See above note to v. 65.

² Hence to southern India. The word refers to Mahinda's inner conflict. He sees no way of escape except by flight to the mainland.

³ The term at the beginning of the verse is surprising, since only one Mahinda was mentioned before. W. seeks to make the plural intelligible by supplementing (v. 85) "with all his brethren". But that is not in the text. Besides, according to no. 4, it is the succeeding King, Sona I, who kills Mahinda. I think we must assume a gap in our text. The missing part (perhaps only a single verse) dealt with friends and adherents of Mahinda who fought at first for his rights and were defeated by Aggabodhi.

⁴ What is meant are the smaller vihāras of Anurādhapura in contrast to the three great nikkayas.

⁵ So Pūjāv. In Rājāv. and Rājate. Aggabodhi IX. is not named. His successor Sona is also omitted. Nik-s. calls him Pāśulu-Akkō.

Thus all corporeal beings are impermanent. Even the all-wise Buddhas are doomed to die. Hence a prudent man giving up (everything) that proceeds from the lust of being, will keep his thoughts fixed on nirvana¹.

Here ends the forty-ninth chapter, called The Five Kings, in the Mahāvagga, compiled for the serene joy and emotion of the pious.

¹ P. *buddha cibhava bhareyya*. Cf. skr. *budh* with acc. or gen. "to direct the mind to something". In P. the loc. is used instead of the gen.



CHAPTER L

THE ONE KING

1 Hereupon his younger brother Sena¹ raised the umbrella (of dominion) in the town, abounding in riches, who looked
 2 on all creatures as on a dear son. He adhered to the conduct of former kings in accordance with tradition, and he performed also pious actions before unheard of. Towards bhikkus,
 3 bhikkhunis, his kinsfolk and (the other) islanders, towards fishes, four-footed beasts and the birds he fulfilled every duty.
 4 He had Mahinda who had betaken himself to the opposite shore², slain by agents. In such wise he cleared his path of
 5 all who could dispute with him the royal dignity. He instituted a great almsgiving for needy beggars, to bhikkus and brâhmanas (he dispensed) delicious food such as the king
 6 receives. He had three younger brothers: Mahinda, Kassapa
 7 and Udaya. Of these Mahinda was the Yuvarâja who, obedient to him, served him in fitting manner. The Queen, Saugâ³
 by name, was the queen-consort of the King.
 8 Once when the King had betaken himself for pleasure to a port on the sea, the Âdipâda Udaya who had remained behind in the town, took to wife the daughter of the wife of his maternal uncle by name Nâlî who was under the King's
 10 protection⁴, and took her with him to Pulathinagara. Without

¹ Sena I. is called Matravâsî in the Nik.-s.

² See above 49, 85-86 with the notes.

³ P. râkhanthî is to be understood as prep. part. of the genitive râkhanthî = skr. rakayate. The name Nâlî is contained in that of the monastery Nâlîrâma which according to the inscription of Mahakalattra (E. Moquin AIC. nr. 110; p. 77, 112) the Grand Scribe Sena (cf. 62, 38) built in honour of his mother and named after her. This Nâlî however, cannot well be as WICKREMAESINGHE assumes (EZ. I, 164, n. 7), the daughter of Mahinda of Rohana and of Devâ; since Devâ was not the maîtresse, but the niyâsî of Udaya.

being wroth with him the King made with him an inviolable treaty, sent the Mahādīpāda (Mahinda) to him, quieted him and brought him hither again¹. Thus the princes were again 11 at one and lived sheltering the Order (of the Buddha) and the laity, in perfect peace.

Once later came the Pañju King² with a great force from 12 Jambudipa and began to take possession of the Island. When 13 the King heard thereof he sent a strong army against him, but owing to the discord among the high dignitaries, the prince, the Pañju king, found opportunity to get a firm footing; he laid waste the whole of Uttaradessa (the North 14 Province) and occupied an armed camp in Mahātilagūma. The many Damilas who dwelt (scattered) here and there, went 15 over to his side. Thereby he gained great power. The great 16 army which had gathered there (in Mahātilagūma) began war with the King; the Pañju King went into the field riding on the back of his elephant. The Damila army who beheld 17 the face of its leader, was full of vigour and determination, and ready to lay down its life for him. But the Island army 18 as its leaders were absent, was without zeal; it scattered in flight and fled in all directions. The great army of the Pañju 19 King broke in at the same moment crushing in onset the people, like the hosts of Mūra. When the King heard of the 20 dispersion of his army, he took all his valuable property, left the town and turned towards Malaya. Thereupon the Yuvarāja, 21 Mahinda, mounted his elephant; but when he saw in battle the flight of his army, he thought: "Alone it is impossible 22 for me to kill all these; but death at the hands of these base people is not beautiful; therefore is death by my own hand 23 to be preferred" and sitting on the back of his elephant, he cut his throat. When his men saw that, many of them like- 24

¹ From the standpoint of the author: to Anurādhapura.

² The Pañjus or Pāṇḍiyas were a Dravidian people inhabiting the southernmost part of the Indian peninsula. Their capital was at first Erukai, later Madhurā. Cf. V. A. Smith, Early History of India, p. 885 ff. For the name of the Pañju king who invaded Ceylon, cf. H. W. Cousens, H.C., p. 52.

wise cut their throats and when the Damila army beheld this
 25 it rejoiced with exceeding joy. When the Ādipāda Kassapa
 surveyed all that, just at it was, he mounted his favourite
 26 horse, armed, weapon in hand, and came alone as far as the
 27 Abhaya-vihāra¹. Even as a supagga when it catches a snake
 breaks through² her watery abode, so he broke through this
 great army by storm. He forced the whole (army) to retreat
 28 and remained himself unscathed³. His one horse looked as if
 it were a line of steeds. When he saw none following him
 29 he thought: "What would it avail if I alone (by my death)
 were to fulfil the wish of the foe? meanwhile I shall, if I
 30 remain in life, be able to fulfil my own wish. Therefore it
 is right if I retreat". Therewith the great hero broke fear-
 31 lessly through the great army and escaped to Kepijivata. The
 great army of the Pāpūja King thereupon took the town.
 32 They showed the Yuvarāja's head to the Pāpūja King. When
 he saw it he had (the corpse) burned and gave orders for the
 observance at the pyre of all the ceremonies prescribed by
 the Pāpūjas for their kings.

33 The Pāpūja King took away all valuables in the treasure
 house of the King and plundered what there was to plunder
 34 in vihāra and town. In the Ratanapāsāda the golden image
 of the Master (Buddha)⁴ the two jewels which had been set

¹ Abhayagiri-vihāra. The pursuing enemy had thus already approached the northern gate of the town.

² The words ogahito vīhārayi belong to both objects mūhīsenam and vīhārayam. In W.'s translation the simile is not rightly grasped or at least blurred. For Kassapa's breaking through the hostile army the expression a-yāh "to dive" has been chosen with reference to the simile. The Supaggas are mythical birds griffinalike. They are considered the deadly enemies of the Nāgas. In this passage these are described as bhajagā, snake-like dwellers in the sea.

³ Lit.: preserved (or protected) himself well. Note in supagga the rarer association of *sw* with a finite verb, as shortly before, in v. 4 *suvisiñchat*.

⁴ W. has not understood the passage aright, nor I myself in my edition (but cf. the corrections and additions in vol. II). It deals with the golden image set up by Mabindu II (48, 196 ff.) in the Ratanapāsāda which he had built in the Abhayagiri-vihāra. See also 51, 22 ff. We must therefore read Pāsāda Metane sabbasupagga antthibhavakam.

as eyes in the stone (image of the) Prince of Sages, likewise 35
the gold plates on the celiya¹ in the Thūpārāma, and the
golden images here and there in the vihāras — all these he 36
took and made the Island of Laikā deprived of her valuables
leaving the splendid town in a state as if it had been plundered
by yakkas².

The King (Sena) had posted guards at various places along 37
the highway and in great alarm had taken up his abode at
the confluence of the two rivers³. In order to make a treaty 38
with the Sihala ruler, the Pāpū King now sent dignitaries
thither. When the Sihala sovereign saw them and heard 39
their message, he agreed to everything, bestowed favours on
the ambassadors to their hearts' content, presented them with 40
a couple of elephants as well as with all his jewels and sent
messengers to the Pāpū King, thinking of his own advantage.
When the Pāpū King saw all this he was highly pleased, 41
handed over the capital on the same day to the messengers,
evacuated the town and betook himself at once to the seaport. 42
There he embarked and returned to his country.

Thereupon the Ruler Silamegha (Sena)⁴ entered the town, 43
brought the Island again to its former condition and lived in
peace. His second brother⁵, the nobleman Udaya by name, 44

¹ Cf. on this 48, 140, as well as 49, 61.

² By *yakka* are meant the prehistoric inhabitants of Ceylon whom
Vijaya found when he migrated to the island. They were believed to
have magic powers, hence the word means superhuman, demonical
beings generally. Ethnologists consider the Veddás as remnants of
these aborigines. Cf. the monograph of A. K. COOMARASWAMY, *Yakyas*,
Smithsonian Miscellaneous Collections, vol. 80, Nr. 4, Washington 1929.

³ The *urah-sawaya* is probably the highway which led from Ambalakā-
pura to Peñthirigura and from here to Rohana. *Malayabhinukta*
goes above in * 30 evidently gives merely the general direction in which
Sena retreated. The "confluence of the two rivers" where he took up
a waiting position must be the point of junction of the Mahaveliganga
and Ambanganga where he commanded the two fords; Durdota (Sa-
hasatittha) and Nabagantota (Kaechakaditha).

⁴ Silamegha is the surname of Sena. Cf. note to 44, 83.

⁵ After Mahinda's death (v. 29) his brother Kassapa became heir to
the throne. But as he was slain by the Pāpū King according to v. 46
the youngest brother of Sena I., Udaya by name, took up his position,
but he died very soon so that the succession passed to Kassapa's eldest son.

he appointed mahādipāda and assigned him for his revenues
45 (the Southern Province) Dakkhinapadesa. But he, after per-
forming meritorious works as was meet, was seized after a
short time with illness and fell into the jaws of death¹.

46 The Ādipāda Kassapa while he sojourned in Pulathini-
nagara, was slain by the Papū King who had ordered it.
47 Now this Ādipāda Kassapa by name, had four able sons
48 endowed with the marks (of future) power. Of these the first
was the prince Sena by name, a hero, a man of great energy,
capable of bearing the burden of the royal dignity, an eminent
49 man. To him the King assigned in accordance with the custom
the dignity of mahādipāda and assigned him for his revenues
Dakkhinapadesa together with the (needful) troops.

50 The ruler of Rohaga, Kittaggabodhi, had four sons and
51 three attractive, charming daughters. His eldest son, the
nobleman by name Mahinda, was murdered by his father's
sister who took the country with the royal treasure for her-
52 self. The three brothers enraged at the murder of their
53 brother² took their three sisters and betook themselves to the
King (Sena). When the King who greatly loved them, in
deepest pity³ beheld them, he brought them all up full of
love in the best way possible as if they were royal princesses⁴.
54 Then the Ruler of men sent the eldest of them, Kassapa by
55 name, with forces: "Take possession of thy country, go!" He

¹ According to the inscription mentioned above (note to 50. 9) the marriage of Udaya with Nālī produced a son. He is there called Mahāk-Sen. That is the Sena of 52. 39, who under his cousin Kassapa IV., evidently at an advanced age, enjoyed the dignity of Mahālekhaka. But as according to v. 6, Kassapa was older than Udaya, his sons succeeded before those of Udaya.

² The MSS. point to the reading *Abhītaghātaka*. But since the word refers to a female, S. and B. in conjunction with one MS. read -ghātane. The MS. B. & C. originally had this reading, but it is corrected to -ghātaka.

³ P. *dāyimakha*. At the end of a compound *mūtha* is used in the sense of *pādhana*.

⁴ Not as W. has it "as if they were the offspring of the gods." The children of the house of Rohaga are treated as if they belonged to the family of the reigning king (deva).

set forth, slew her, brought the whole of Rohana into his power and took up his abode there without mishap. Then 56 he fetched his two brothers Sena and Udaya, shared with them the country and dwelt with them. But King Sena 57 brought up the maidens in a most excellent way and when the three princesses were grown up, gifted and beautiful as divine nymphs, he gave the one called Suphā to whom he 58 assigned the rank of queen¹, to the Uparāja Sena to wife, with large revenues worthy² of the royal dignity. The younger 59 brother of the Uparāja, Mahinda by name, was endowed with all virtues, practised in all sciences. To him the King gave 60 the two princesses, called Tissa and Kitti, with revenues which he deemed fitting. Thus the King showed favour to his kindred 61 according to (their) deserts. By favours such as almsgiving and the like he won the people for himself. Endowed with 62 the ten qualities of kings³, he enjoyed (while) performing meritorious works, the earth. For the Paṇḍukūlika bhikkhus⁴ 63 he built a monastery on the Arittha mountain⁵, erected as if by magic, and endowed it with large revenues. He granted 64 it also an equipment without flaw, worthy of a king, many helpers of the monastery and slaves as work people. In the 65 Jetavana-vihāra the Sovereign whose aspiration was directed to the Buddha step, erected⁶ a pāśa of several storeys. After 66

¹ It is possible to refer *rajapet* *rājikaphone* to all three princesses. In 49. 3, we already had a case of the king granting the title of *rajanī* to princesses in the same way as that of *ādhipati* to princes. Cf. further 64. 11, as also 60. 84.

² The alteration of *varshikākya* which all the MSS. have, into *parikshikākya* is unnecessary. The skr. *ādyā* can also mean "suited to, worthy of". The context demands an adjectival attribute to *varshikākya*.

³ See note to 57. 107.

⁴ Cf. above note to 47. 66.

⁵ The Ritiṅga (see 44. 86 with note) is extremely rich in ruins. Cf. ASC. 1893 (= XXXVIII, 1904, p. 8ff.). Then Plans and Plates for Annual Report 1893 (Colombo 1914). A. M. HOECKT identifies the monastery built by Sena with the ruins of Bandā Pokuna. See Memoirs ASC. I. 44.

⁶ A pun in the original on *mūhi* in its three meanings of earth, platform or step and storey. Note the Mahāyānistic idea of striving after the attainment of future Buddhahood. It occurs here for the first time in the Mahāvastu.

bringing thither¹ a wholly golden image of the Victor (Buddha) that he had had made and having fixed large revenues for the 67 pāśāda, he let bhikkhus take up their abode there. In the same vihāra he had the splendid pāśāda in the Mahāpariveṣa re-built, which had been destroyed by fire. In the Abhayuttara-vihāra he built the Virākkurārāma² and granted it to the 69 bhikkhus of the Mahāsaṃgha³ and of the Thera School. The Pabbārāma⁴ also furnished with the four necessities, he built 70 together with his royal consort Saṃghā. Likewise together with her the discerning Monarch built in the Mahāvihāra, the 71 dwelling-house Saṃgasena⁵ with large revenues. Having had made of pure gold a reliquary for the hair relic⁶ he instituted a great sacrificial festival. The sublime (prince) dedicated to 72 it the kingly dignity. To the Cetiya mountain he assigned the productive Kāṇavāpi tank, and to the bhikkhus dwelling 73 on the Island he had the three garments⁷ distributed. In Pu- 74 latthinegara he built at the Thusavāpi⁸ tank the Saṇagguhodhi shrine, endowed with villages and monastery helpers, and here

¹ Thus I understand *rajyātīrū*. Cf. for the meaning Cūlava, ed. II, Index of Words, s. v. *rajyātīrū*.

² Is mentioned in a Vessagiri inscription of King Dappola IV. (V.) Wickramasinha, EZ. I. 23 ff.

³ For the Mahāsaṃghikā who branched off from the Theravādins (Mhv. 5. 4-6), at the first Council, s. M. Walschek, Die Sekten des alten Buddhismus, p. 24 ff.

⁴ If above in 49. 28, one reads with the Col. Ed. Pabbārāma instead of Pucchārāma, which however, is contrary to the MSS., then in our passage it is only a question of rebuilding the monastery. Cf. EZ. I. 189.

⁵ This is probably the Saṅgesa-avāra mentioned in the inscription of Kassapa V. which was restored by this king together with the Maricavatti-thēpa. Wickramasinha, EZ. I. 41 ff.

⁶ The relic was brought to Ceylon by Śākānā. See Mhv. 89. 49 ff.

⁷ See note to 41. 29.

⁸ W. follows the reading *vāpya* of the Col. Ed. and translates accordingly: "with the help of the great tank Thusavāpi he built several smaller tanks . . . and he also built" etc. In this case however, a *ca* in the second line of the verse would be indispensable.

beside this building', he built a large eating-hall where good food was distributed, as well as for all (the bhikkhus) an eating-hall in the Mahāngettāpabbata(-vihāra). He also had a 75 hall for the sick built in the west of the town and for the destitute he made an offering of rice soup with the solid food (belonging thereto). For the Paupukūlikā-bhikkhus the subifice 76 (prince) built a separate kitchen and dutifully gave them permanent support. When he was (still) Mahādipāda he built 77 in the Kappūra-pariveṣa and in the Uttarālīla(-pariveṣa)* single cells which bore his name. Three times the wealthy 78 prince dispensed alms equal in weight to his body and yet other meritorious works of divers kinds were performed by the King. His royal consort, Scṛipīśa by name, had built 79 in the Uttara-vihāra[†] a dwelling-house called Muṇḍindusona and let bhikkhus take up their abode there. The charming 80 Dappulapabbata-vihāra[‡] was begun in the time of the wise King Dappula by Mahādeva, and the Kassaparājaka(-vihāra) 81 by the young prince called Kassapa — both these unfinished (buildings) the same King (Sena) completed*. His Senāpati 82 Bhadda built the pariveṣa, called Bhaddasenāpati, endowed with slaves and revenues. The dignitary Uttara built in the 83 Abhayuttara-vihāra the dwelling house, called Uttarāsena, excellently provided* with the (four) necessities. In the same 84 place Vajira (by name) built the dwelling house Vajicasnaka, and Rakkhasa (by name) built the dwelling-house, called Rakkhasu.

* I supplement *dukkha* given not with *sugāra*, as does W., but with *suṭṭe* from 78 c to get the antithesis to *sabbeṣu* in 74 c. The first Mahāpūli hall belonged specially to the Senaggañdhī house, the second was for general use.

[†] Of the first we know from 45. 29 that it belonged to the Abhayuttara-vihāra; the second pariveṣa is mentioned again 51. 75.

[‡] I. e. Abhayuttara-vihāra = Abhayagiri-vihāra.

[†] Cf. with the verse the note to 49. 1.

[‡] By Dārukasappa is probably meant the younger brother of the King whose death is announced in v. 46. W. takes it for the name of a minister. For Kassaparājaka s. note to 52. 43.

^{*} Pun on the word *vihāra*, occurring 4 times in the verse.

65 Thereupon after twenty years¹ the King who had ever fixed his gaze on the highest, while sojourning in Pulletthinagara, pondering over the misdeeds of the Pauju King,
66 and in sense making way² for the hero Sena, had to leave the Island and depart as a lamp (goes out) which the storm has quenched.

67 Riches are fleeting together with life, how much more so are even kindred and friends. Behold the King who forsaken fell into the terrible jaws of death.

Here ends the fiftieth chapter, called «The One King», in the Mahavamsa, compiled for the serene joy and emotion of the pious.

¹ So also Pñjär.

² P. *dodante viga Senasā sāvagādāmavayi*. He leaves to his successor the possibility and the opportunity to take vengeance on the Pandus.

CHAPTER LI

THE HISTORY OF THE TWO KINGS

After Sena had thus died the Mahādipāda Sena by name 1 performed all that there was to do¹ for him in pious manner, then with army and train he entered the town and was king over 2 the earth's circle. Showing conduct like that of the kings of the first age of the world, pious, wealthy, heroic, generous, 3 impartial, succouring the needy, equipped with large revenues, with army and train, he represented in his spotless fame and 4 his splendid ability, as it were, a union of the sun and the moon: richly gifted with unblemished qualities, practising every 5 kind of virtue, devoid of all sin, weary of the cycle of births, his gaze fixed on the highest. Saṅghā who was his consort, 6 he consecrated Maheśī and gave her a dowry according to the custom. His younger brother, the able Mahinda by name, he 7 made uparūpa, assigning him (the Southern Province) Dakkhinā-
desa. As however, he had committed an offence in the wo- 8 men's apartments, he disappeared on being discovered by the King, and betook himself with wife and child unrecognised to Malaya.

At that time time the King's consort Saṅghā bore him a son who embodied², as it were, in himself the princely form

¹ Namely the prescribed funeral ceremonies. Sena II. is called in Pūjāv., Rūjav., Rūjavatī, and Nīka. Mugayin-Sen. In Pūjāv. he is erroneously called brother (*upāya*) of his predecessor.

² For Pañcāla or Mahāpancāla see note to §7. 62. It cannot be a question here of son of Pañcāla, as such does not otherwise occur, but of Pañcāla himself when he was prince. We must thus read *kaṇḍra-*
rūpī and this belongs to Pañcāladeva as well as to others. For Mahā-
pancāla as prince see Jātaka IV, p. 323 f. Sarvatī-Jātaka.

10 of Panāda. When the King beheld the newly-born he was overjoyed, as Suddhodana over Siddhattha born in the Lumbinī garden, (thinking): my son endowed with the qualities of power and virtue, is worthy of the royal dignity not alone 12 in this single island but in all Jambudipa, and already on the day of name-giving he consecrated him *uparāja*¹ in the most solemn manner and granted him (the Southern Province) 13 Dakkhinadesa. The Yuvarāja (Mahinda) who was sojourning in Malaya, understood by prudent conduct² to appease the 14 sovereign, and with his brother's consent, he came accompanied by the bhikkhus dwelling in the three fraternities, sought out the King, and made here at once an inviolable treaty with him.

15 The consort of the Yuvarāja³, Tissā by name, the Queen, 16 bore a daughter, named Samghā, and his other consort Kittī 17 bore likewise four sons and a daughter. Then the King thought: under these circumstances⁴ my younger brother will 18 be reliable for me, and he took careful counsel with his ministers and prudently married the beautiful daughter of the 19 Yuvarāja, Samghā by name, to his own son Kassapa, Dakkhinadesa (the South Province); he granted in like manner to his younger brother, but to the Prince (Kassapa) he made over 20 a special share of his own revenues and assigned him all the

¹ The son of Sena II. was Kusanya, later King Kassapa V. In an inscription of Amerūḍhapura he expressly says of himself: द्वादृश्यधि मे गुरुर्यज्ञ भवति प्रभवितः "who at the same time that he was born (P. *jantū*), received the consecration as *yuvarāja*". WIECHERMASSON, EZ. I. 42 ff. As to the difference between the *Obava* and the inscription regarding the title *uparāja* and *yuvarāja* see note to v. 16.

² P. *upāyaka*. W.: cunningly.

³ As the reconciliation between Sena and Mahinda has taken place the latter regains his rights as heir apparent, Dakkhinadesa (v. 19) being assigned him for the same reason. The more formal dignity of *uparāja* which is generally associated with that of *yuvarāja*, remained apparently with the son of King Sena.

⁴ P. *क्रम नाति*: if he (the king) so acts as he intends, and as he acts subsequently, after holding counsel with his ministers: by kinship through marriage.

extraordinary revenues in the kingdom¹. But the administration of the whole island he looked after (himself), concerned for the welfare of the Island. In consequence of the living 21 together of the twain (Kassepa and Samghā) who performed meritorious works, sons and daughters were born, endowed with the qualities of power and virtue.

Once when the Ruler with all pomp was holding high 22 festival for the Tooth Relic, he ascended the splendid Ratana-pāsāda and when he beheld the pedestal of the golden Buddha 23 empty whereon formerly the image stood², he asked why that was so. Thereupon his councillors replied: "Knowest thou 24 not O Ruler! that in the time of the great King thy uncle³, O Sovereign! the Pandu king came hither, ravaged this 25 Island and departed with whatever belonged to the treasures of the Island?" When the King heard that, he was ashamed, 26 as if he himself had suffered the defeat, and gave orders the selfsame day to his councillors to collect troops⁴.

¹ According to the reading of the Col. Ed. *mijjā pi sabbō tasy'era paribhogaya dāpyat* one would have to translate: "Also he assigned him the whole kingdom for the drawing of his income". *Majja* might mean that part of the Island that was later called *Rājaratna* and still later *Patiññorapha*, but that would have been monstrous, since Sena would thereby have deprived himself of all rights and of nearly all his revenues. It would be difficult too to see how what is said in 19 c d could be distinguished from what is contained in v. 20 c b. The point here lies I believe, in the little word *pari* in *paribhoga*. It implies the idea of "more" or "acquisition" "addition to something" (cf. DR., Wd., s. v. *pari* 2 a §), thus *paribhoga* stands in contrast to the simple *bhoga* of the preceding line.

² Without doubt the passage must be so translated, although the construction is not without difficulty. Cf. 50. 34 with the note.

³ The uncle of Sena II., his predecessor Sena I. is here described as "great father" (*wakapitā*). The elder brothers of the father are thus described, the younger brothers being called "little father" (*akāpitā*). See note to 68. 51.

⁴ The successful war of Sena II. against the Pandus is mentioned in several inscriptions. The King is called *Siri Singha* (so in the Insr. of Bihéva, of Etavinggolla and Ellevera, Wickramasuriya, EZ. II. 39, 44 f.; Dall., ASC., VIIth Progress Rep. — XIII. 1896, p. 45). The four Sinhalese sources also relate the victory over the Pandus and the regaining of the drum of victory and the jewelled goblet which they had captured.

27 Now at that time there arrived a son of the Pāpḍu King
 who ill-treated by the king, had made the resolve to gain
 28 the kingship for himself. When the King (Sena) saw him he
 rejoiced greatly, treated him as was meet, betook himself
 then to the seaport Māhātīthī² and while he sojourned there,
 29 collected a great force as well as all the appliances of war
 30 completely³, like to a war-equipped army of the gods. Then
 the glorious (Prince) commanded his Senāpati together with
 the son of the Pāpḍu King thus: "Arise, slay the Pāpḍu King,
 31 bring hither all the jewels formerly carried away from here,
 transfer to him the royal dignity and come hither again
 32 at once". The Senāpati declared himself ready to do so, bade
 farewell to the Ruler, took the army and set sail on the
 33 spot. He came then to the opposite coast with his whole
 army and train and laying waste the neighbouring country,
 34 surrounded the town of Madhūrā. He blockaded the gates,
 cut off all traffic and set fire to towers, bastions and gates⁴.
 35 When thus the Sibala army had penetrated his town, pillaging
 36 the whole (town) and slaughtering the garrison, then the
 Pāpḍu King at the news, collected his army, came on in haste
 37 and opened fight. But as his troops were not complete the
 Ruler who riding on the back of an elephant was himself
 38 wounded by a spear, left the town to its fate, took flight and
 lost his life at the place whither he had betaken himself. His
 consort who had come with him also found (her) death.
 39 Thereupon the Sibala army which had fearlessly entered the

¹ I. e. he fulfilled all the duties due to a guest of royal blood.

² Now Mantai (Mantota) in the Mannar District.

³ P. *anuttara* is adverb.

⁴ S. *goparikkhukophale*. According to the description of the plan of an Indian fortress given in Kāntīya's Arthaśāstra, 2. 3. 21, *goparika* means a bastion-like structure above the gates, while *upphale* is a tower built on the wall. Cf. *apphānādāmāparikkhikā* DhCo. III. 488¹⁶ and *pakṣaparikkhukādakadakī* JJCc. VI. 341²¹, with which is meant the whole fortification of a town; also *pakṣa* *goparikkhukā* JJCc. VI. 433¹. *Dekhupphale* also occurs in P. (Dīpava. 13. 2); 22. 10 and 19; JJCc. VI. 390² distinguishes this last from *antarejjikā*. Thus *dekhupphale* is almost synonymous with *goparika*.

town, plundered it completely, as the gods the town of the asuras¹. The Senāpati thereupon inspected the treasures in 40 the royal palace; and all the valuables which had been carried away from our island, as well as that found in the town and 41 in the country, he took for himself and carried on the administration which he had seized. Hereupon he consecrated the son of 42 the Pāṇḍu King and transferred the country to him with celebration of the (customary) festivities. He took elephants and 43 horses and men also, as he pleased, and stayed here and there at his pleasure, from no side threatened. Then he betook 44 himself to the sea-coast, sojourned there so long as he chose, embarked with unruffled calm, as if for amusement, came to 45 Mabhittha, greeted the Ruler respectfully, gave a report and showed him the treasures he had brought along. "Good", 46 said the King, showed him favour and entered the capital with his joyful army. He held a victory banquet and cele- 47 brated a festival of victory and instituted a great offering for beggars according to their hearts' desire. He restored all 48 valuable property in the Island as it was heretofore, without partiality, and the golden images he set up in the places where they belonged. The empty pedestal (of the statue) of 49 the Master in the Ratnayāsada he filled again² and he made the country secure by setting up guards against every danger. From that time onward he made the Island hard to subdue 50 by the foe and made it increase in wealth like the land of the Uttarakurus³. Living beings on the Island who in the 51 time of the former king had been in distress, felt themselves delivered in that they came to peace as from best into the shade of clouds.

¹ The Indian epics speak of three towns of the asuras. They are built by the demon Maya of gold, silver and stone, in Heaven, in the atmosphere and on the earth. Siva destroys them with fire and is therefore named triperaghava, triparashana, triparaksha etc. See BR. s.v. tri-pura; Horace, Epic Mythology, p. 50.

² By setting up the recaptured image.

³ A mythical people of sages and seers who live beyond the Himalaya. Their country is often held to be the land of bliss. Horace, Epic Mythology, p. 180.

52 In the twentieth year of his reign, in the Abhayuttara-vihāra the Paggukūlika bhikkhus separated and formed special
 53 groups¹. The Yuvarāja Mahinda had built for the Prince of
 54 trees of the Master a beautiful, wonderful, graceful temple. The
 carpenters who were building the Bodhi house², noticed that
 55 a branch of the sacred Bodhi Tree by striking on a beam,
 threatened to break³. They considered what should be done,
 and informed the Yuvarāja (of the matter). He came hither,
 reverenced (the tree) with a great sacrificial offering (and said):
 56 "If the Master is born for the salvation of all living beings,
 as one that accepts the priceless merit which lies in the buil-
 57 ding of the temple", then let the branch bend upwards so
 that it is possible to build the temple." Having thus favorably
 58 influenced it and done it reverence he went home. Then the
 branch on the Prince of trees during the night bent upwards
 59 and all the workmen made it known to their master. The
 Yuvarāja was highly delighted, told his brother, the King,
 and reverenced (the tree) with a great sacrificial offering for
 60 which he spent much money. Having built the purīga called
 Mahindasena he made it over to the community together with

¹ See note to 47. 60. Here we must keep strictly to the MSS. reading *gāyathay* (for which *gādāthay* in some MSS. is merely a frequently recurring inaccurate spelling). The alteration into *gatibhāya* of the Col. Ed. is poor. *Gāya* means a group of persons closely associated for the pursuit of common aims, a corporation, here an independent branch of Bhikkhus, a sect. Wilson, Diet. in Skt. and Engl., gives for *gāya* etc. also the meaning "a sect in philosophy or religion". Cf. also *gāyasa* sattha Saṃyutta I. 66²⁴, 31.

² See note to 38. 43.

³ For blunders of Cūlava. ed. I. p. XV.

⁴ Here we have a *sacca-kiriyā* (Mhv. trl. p. 125, note 3) of which the formula is: as certainly as this or that is the case, so certainly will this or that occur. W. changes the subject between 1 and 2. In line 2 he takes "I" as subject: "and if by the building of this house... I shall gain merit." That is impossible. In such a case *ahor* would not be absent. The idea is rather this: The building of the temple is an offering, a *pūjā* which the Master — *settha* remains the subject — shall graciously accept. In it there lies at the same time great merit, of course for the builder. Hence the work is described as *pūjā*.

the (needful) revenues and accumulated still further merit. He dispensed raiment, umbrellas, shoes which had come to himself¹, further rice for wayfaring (bhikkhus)² and baths with cheer. After the mighty Prince had thus carried out all kinds of works of inferior merit, he passed away in the thirty-third year of the King's reign in accordance with his doing.

He being dead, the King set his younger brother Udaya in his place and assigned him all that had belonged to the other. With an offering equal to the weight of his body he comforted the poor and the helpless and by a regulative act he, at the same time, reformed the three fraternities. He had a thousand jars of gold tilled with pearls and on the top of each he placed a costly jewel and presented (it) to a thousand brāhmaṇas whom he had fed with milk rice in pure jewelled goblets, as well as golden threads³. He clothed them also, as a friend of meritorious works, with new garments at their hearts' desire, and gladdened them with festive pomp. To the bhikkhus dwelling on the Island he dispensed the three garments, and presented all the women with quite exquisite raiment. Having restored the Lohapāsāda so that it resembled the Vejayanta palace⁴ he brought thither an image of the Buddha of closely jointed gold mosaic⁵. When he heard that the pāsāda had been an Uposatha house for all the great sages, he made it into a dwelling for the community with the wish that it should never stand empty. He assigned it maintenance villages, placed guards and ordered that thirty-two bhikkhus should dwell there. On the (Mahāvāluka-)gaṅgā he

¹ Cf. with *saptepiṇḍabhātton* *ratthān* the phrase *saṭṭathām piṇḍabhātton* in 52, 14.

² Vin. I. 292 has *āgnatrabhāttā* "rice food for newly arrived bhikkhus" and *gomebhāttā* beside *gūḍinālātā*. These are the monks who are unable to live by *phṛayapāta*, that is the almsfood collected on the regular mendicant round.

³ The idea here is of the cotton thread which, according to brahmanical rite, the three highest castes wear over the shoulder. In this case these were evidently interwoven with gold thread.

⁴ See note to 48, 136.

⁵ See note to 50, 66.

⁶ P. *suṇṇyāñkonekoṭīmūḍi*; cf. DiCo. IV, 196¹⁴; Miya, 39, 97.

had the Mapimekhala dam built and on the Mapihira tank he
 73 built an outlet for the water. At Kaththandasagara he dammed
 up the Kāpavāpi¹ (tank) and on the Cetiya mountain he built
 74 a hospital². The Buddhagūma-vihāra, the Mahiyangāya-vihāra³
 75 and the Kūṭatissa-vihāra⁴ he enriched with a maintenance
 76 village. To the Maṇḍalagiri-vihāra⁵ he made over villages
 77 which belonged to himself and in the Uttarāṅha-parivepa⁶ he
 78 built a pūrāṇa. To the Mahāsena⁷ Buddha he granted a vil-
 lage and gave it watchmen, in the Sobhā-vihāra he built an
 image house. He brought figures of Bodhisattas into the
 Mapimekhala-pūrāṇa and the ruined temple of the stone statue
 of the Prince of Sages⁸ he restored. The King united there-

¹ Here it is a case of restoring the dam, as the tank itself existed already at the time of Sona I. Cf. 50. 72.

² P. rajasalla, lit. hall of physicians. The sick there found medical assistance.

³ Now Alutnawara on the right bank of the Mahaveliganga in the Hinterne district. Evidently an ancient place of worship, probably already in pre-Aryan times, if the tale related in Mhv. I. 14–43 rests on any kind of tradition. The thūpa in Alutnawara is held to be the oldest in the Island. The Dutchman Spilberg saw it in the year 1692 in good condition, white as marble and crowned by a gilded pyramid. (See TUNNELL, Ceylon II. 42). This was certainly not its original form. In Tunsell's time it lay in a ruinous condition: "a huge semicircular mound of brickwork three hundred and sixty feet in circumference, and still one hundred feet high, but so much decayed at the top, that its original outline is no longer ascertainable". Later the thūpa was apparently repaired in the usual way by a casing. When we visited Mahiyangāya it lay again in ruins. The year before the southern half had been pulled down and the relic chamber also destroyed. What it contained in the way of votive gifts, as far as I saw these, belonged to more modern times.

⁴ Mentioned as Kūṭatissa-and-mahaveher in the pillar inscription of Mahinda IV. in Polonnaruva, Rāja-Mēligāva, T.Z. II. 50, the reading of the name is however, not quite certain.

⁵ For this see note to 48. 29.

⁶ See 50. 77.

⁷ This means most likely the Buddha image in the Mahāsena-vihāra. For this cf. note to 48. 8.

⁸ See note to 38. 61.

with the Bodhisatta with the temple¹. Having dammed up² (above) the irrigation trench of the Prince of trees he held a great festival. He had the whole of the Rātanasutta³ written 79 down upon a golden plate and held for it a great sacrificial festival. He had the Abhidhamma recited. The image of 80 Ānanda⁴ he brought into the town, walked round it facing to the right⁵ and made the community of the bhikkhus recite the Paritta⁶ in the usual way. By sprinkling with the Paritta 81 water the King charmed people against illness and so removed the danger of plague from his country. After receiving the 82 consecration at the Hemavāluka-cetiya⁷ he decreed in writing that this action should be performed every year. On the four 83 Uposatha days in the month he dispensed to four thousand (persons) a gift of garments and rice food to boot. The Ve- 84 sākha festival he celebrated⁸ in common with the poor, giving them food and drink and clothing as they desired. For the 85

¹ The passage is not clear. It seems to deal with the utilisation of the Magimekhala-pānāda to the shrine of the Sīlumayabuddha. It is curious that in v. 77 Bodhisattas are mentioned, whereas in v. 78 only one Bodhisatta is spoken of. According to an inscription in Jetavanna the Mūgimētūla-maha-pāna was built by the grandfather of Mahinda IV. (MZ. I. 214).

² Such a trench had already been dug by Nukānāga according to 41. 94.

³ Sutta I in the Cittavagga of the Sultanipāta (v. 222 ff.) This Sutta exists also in "Sanskrit" in the Mahāvastu (ed. BURK. I. 290 ff.).

⁴ Ānanda was the Buddha's favourite disciple and his constant companion. What portrait of him is meant, and where it used to be formerly we do not know.

⁵ W. translates: "and carried it in procession round about the city". But it is impossible to get this meaning out of kātā pādukkhīyam.

⁶ See note to 46. 5.

⁷ The same as the Mahābhūja (in Averādhapura), now Kavanilli Dāgola.

⁸ Tradition places the parinibbāna of the Buddha on the day of full moon of Vesākha (April-May). See Mhs. 3. 2; FERCH. JIAS. 1909, p. 6 ff. The Vesākha-pūjā is often mentioned in the Mhs., thus 32, 35, 86, 100. It was a favourite day for specially solemn actions such as the crowning of King Devānampiyatissa (Mhs. 11. 42), the laying of the foundation stone of the Mahāthūpa (Mhs. 29. 1) etc.

bhikkhu community of the Island he instituted a permanent offering and the poor, travellers and beggars he comforted by gifts. The Mahesi of the King, Saṅghā by name, built in the Abhayuttara(-vihāra) the building called Saṅghasena-pabbata¹ together with the (necessary) revenues. She placed a dark blue jewel diadem on the stone image of the Prince of Sages and instituted at great cost a sacrificial festival for the Master (Buddha). His Senāpati, the hero Kuṭṭhaka² by name, built the parivega called Senasenāpati with great revenues. Thus the glorious (prince) with his court performed many meritorious works and entered in the thirty-fifth year of his reign³ into the world of the gods.

90 Thereupon his next youngest brother, the nobleman Udaya⁴ by name, became king, concerned in every way for the wel-

¹ Different from the Saṅghasenārāma named 50.70 (see note here) which belonged to the Mahāvihāra. Cf. also note to 52. 45.

² Here again inscriptions offer a valuable confirmation of our Chronicle. The Senavirad Kuṭṭhaka = Senāpati Kuṭṭhaka and the Senavirad Pīrivena = Senasenāpati-parivega are mentioned in the Rumbava inscription as well as in the Iripinniyeva inscription (Wickremasinghe, EZ. I 184, 175). In my edition I have given the name of the Senāpati in the form Tuṭṭhaka, as all my MSS. read thus. Now however, I am more inclined to regard the difference as being due, less to varying tradition, than to a slip of the pen, as Bell has already done, ASO. VII th Program Rep. 1891 = XIII, 1896 p. 69 n. 2. Cf. Errata et Corrigenda, Cūlava, ed. II. We may thus change Tuṭṭhakavimake into Kuṭṭhakavimake which is also the reading according to Wickremasinghe, of a MS. in the Indian Institute at Oxford.

³ Prajūv. 85 years, also Rajav.

⁴ Without doubt the inscriptions of Iripinniyeva and Rumbava (EZ. I. 183 ff., 172 ff.) belong to this king, Udaya II. (as 1 knew, otherwise Udaya I). In these the king calls himself Salamevan = Silūmeghanāvan, which would not fit Kasugu IV., as his bireuda was Sriśaṅghabodhi. The king in the Kirigalleva and Koccipotana inscriptions (EZ. II. 1 ff. 5 ff.) of the 2nd and 9th years of his reign has the same name. He is mentioned as a brother of Kasugu (IV.) in the Mornagoda and the Timbiriyeva inscriptions. See note to 52. 1. The Negama inscr. (EZ. II. 14 ff.) dates from the time before Udaya's (II.) ascent of the throne, as he still calls himself there Uḍū Mahāpā i. e. Udaya Mahādipaḍa. This Uḍū Mahāpā cannot be Udaya III. who reigned later (U15

fore of the islanders. While himself king, he raised his 91 youngest brother Kassapa to the rank of Mahādipāda. The 92 King considered that one should show favour to his kindred and gave his brother's son (likewise) called Kassapa, the 93 daughter of the Yuvarāja (Kassapa), Senā by name, to wife. The King himself took the other (daughter) called Tissā¹.

The son of the (former) Upatīja, Mahinda, and of the 94 princess Kitti, the Ādipāda Kittaggabodhi, the deluded one, rebelled against the great King, escaped by night and came 95 alone in undiscovered disguise to Rohana. He brought all the 96 people into his power, laid waste the whole province and had his 97 maternal uncle² who dwelt there murdered. When the Monarch 98 heard this he was filled with rage and sought a means of bringing him hither. He summoned the son of his brother, 99 the Yuvarāja Kassapa³, and spake to him thus: "Most excellent One, thou must be my helper". Said the other: "What 100 shall I do?" The Ruler replied: "Thy son, the powerful Mahinda, has become a man. He has from his father and 100 his mother a claim on the province of Rohana⁴. He is brave,

Mahayā, note to 53. 18), because apart from palaeographical reasons, the reigning king in the Negama inst. has the biruda Sīrisungbo. This like Senā II, whose yuvarāja was Udaya II, but not Dappulu IV. Sīrimeghavanna the predecessor of Udaya III.

¹ The Mahādipāda or Yuvarāja Kassapa is the king who reigns later as Kassapa IV.; the son of Udaya's brother (Senā II.) is the later Kassapa V.

² The brothers of Kitti, the mother of Kittaggabodhi, were according to 50. 60 ff. Kassapa, Senā and Udaya. It is the last of these probably who is meant here.

³ With the reading *yuvārāja* which is accepted in the Col. Ed. nothing can be done. We must decide therefore for the reading *yuvarāja* sa. Still the designation of the brother's son (bhātuputto) of Udaya II. as *yuvārāja* is curious. In the verse 93 not this Kassapa is called *yuvārāja*, but on the contrary, the youngest brother of the King, who is likewise called Kassapa. Nevertheless according to the Sinhalese law of succession, the nephew Kassapa was heir to the throne after the brother, and probably for that reason he is here, in anticipation, called *yuvārāja*.

⁴ On the father's side, because Mahinda's father Kassapa (later Kassapa VI.) was the son of Sanghū, the daughter of the Rohana prince Kittaggabodhi, and on the mother's side because his mother, the younger Sanghū, was a daughter of Tissā and thus granddaughter of the same Aggabodhi.

able, a hero, adroit, skilful in the management of the bow,
 101 warlike, discerning, prudent and experienced in statecraft. We
 will send him to bring the villain hither who slew his uncle."
 102 When Kassapa heard the King's words he spake full of re-
 verence: "O King, summoned by the King, I would myself
 103 go, how much more so my son. My line is safe and thy good
 graces¹, O Monarch; do therefore, that time be not lost, what
 104 thou desirest." When the Ruler of men heard his words he
 rejoiced greatly, had a great force completely equipped and
 105 gave orders to the general Vajiragga² to take the young
 106 prince Mahinda with great care under his protection. Having
 thereby made the town empty as it were, he gave the whole
 army and train with all the appliances of war to Mahinda.
 107 The Ruler of men himself accompanied him on foot and en-
 joined him: "O excellent One, go hence and defend the king-
 108 dom." Mahinda shone glorious as great Indra³ when he set
 forth at the head of the army of the gods for the great battle
 109 between gods and demons. He arose and speedily came to
 Guttasāla⁴. All the inhabitants, the chiefs of districts, as well
 110 as those of the provinces who had been oppressed by the
 murderer of his uncle, came hither and joined him thinking:
 111 our (lawful) lord has arrived. The rebel who was in Giri-

¹ The sense is: so long as I enjoy thy favour the continuance of my family is assured. Therefore I shall always fulfil thy desires.

² A descendant of a Mekāppūr Vāḍarūm Vījuraga is mentioned in the Buddhanāshaka inscription. As this inscription (see Wickramasinghe, EZ, I, 191 ff.) belongs in all probability to the time of Kassapa V., the Vījuraga named there may well be our Vajiragga. In the same inscription there is mention of a Vīdūraga and in the Mungala inscription of Kassapa V. of a Vāduraṅka in the same connection, possibly variants of the same name. See, ASC, VIIth Progress Rep. (= XIII, 1896), p. 60.

³ Punning comparison of the name Makinda with Mahinda, Skr. *Mahendra* "the great Indra".

⁴ Now Buttala in the Koralie of the same name in the Badulla District, Province Uva. Guttasāla or -kula is already mentioned at the time of Dutthagāmī. The importance of Guttasāla was due to its lying on a main road which led from Mahigāma to Mahiyangāna and from there along the Mihivālikagālgā to Pulaththinagāma. The older form for the name Buttala is *Guttala*. It occurs for instance, in the Sinhalese Thibjavanesa (ed. W. Deressanatana, 1869, p. 183).

magjala¹, lost courage; he seized all valuable royal property 112 and withdrew with elephants and steeds to Malaya. Mahinda's army defeated his army at different places pursued it on foot, 113 and when it caught sight of the elephants and the horses, seized them before Malaya, and convinced that he was there, 114 entered Malaya, hewing down the whole wilderness of forest of Malaya and making rivers and tanks (trook) like roads. When the fool saw the people (advance), he overcome by fury, 115 flung all his treasures into rivers, bogs, chasms and the like and hid himself alone in the forest in a rock cave. People who 116 sought him found the ruthless one and captured him. Full of joy the people took him with them, came with haste and showed him to Mahinda who had halted in Guttasala. When the latter 118 saw him he asked him laughing: "Well hast thou enjoyed Rohana?" and gave him in charge to Vajiragga the King's general. He himself took the army and betook himself to 119 Muhūgāma². He became ruler of Rohana, showing kindness to the people. He saw to it that the people who had been 120 oppressed by the fool recovered, and he restored the Buddha Order which had been injured by him, to the place (befitting it). He laid out gardens of fruit and flowers at divers places, 121 enclosed tanks and dammed up the Mahānadi³. Everywhere 122 he brought the four necessities within reach of the (bhikkhu) community. By keeping down the evil-minded district chiefs and the chiefs of the provinces, and by rooting out the rebels and 123 making (the country) free from briers, he made the whole people content, exercising generosity and giving himself up to enjoyment. As one who must be honoured by prudent men and served 124 by those who wish for their own advantage, he was like to a wishing tree⁴, a dispenser of blessings for all the needy. He 125

¹ Corresponds perhaps to the modern Kandapalla-Korale embracing the hill country to the west of Battala, south of the Koslanda-Haldumalai road.

² At that time the capital of Rohana. Cf. note to 45, 42.

³ Perhaps name of the Menikganga?

⁴ P. *happarakha* = skr. *halparikta*. For the Indian tales about heavenly trees which fulfil wishes and offer mankind all that it needs and desires, see Horawa, Epic Mythology, 7.

abandoned the evil conduct practised by former rulers, and took up his abode there, cherishing justice.

126 The General (Vajiragga) took the Ādipāla (Kittinggabodhi) with him and betook himself to Anurādhapura and showed
 127 him to the King. When the King saw him he was furious,
 had him at once thrown into prison, appointed a secure guard
 128 for him and ill-used him in all kinds of ways. Three times
 he the glorious one gave an offering (of rice) equal to his
 body weight and he had the thūpa in the Thēpūrūma covered
 129 with golden plates. There too he built a pāsāda and caused a
 bhikkhu community to dwell there. In vihāra and town he
 130 restored what was ruined. On the Kadamba-river¹ he provided
 an overflow of water with a strong weir, and he enlarged
 131 the dam of the Muyettī-tank. There too the Monarch built
 an overflow of water and every year² he had distributed
 beautiful, specially fine stuffs for (the making of) the robes.
 132 During a famine he had alms-halls built for all living beings
 and instituted a great alms-giving; he also enlarged the Mahā-
 133 pāli(-hall). Amongst the inmates of the three fraternities
 he had rice with sour milk distributed, as well as rice
 continuously for the destitute and rice soup with solid food.
 134 Having thus performed these and other meritorious works
 which lead to Heaven, he entered after reigning eleven years³,
 135 into the company of the gods. The gold that he had spent in
 these eleven years was estimated at thirteen hundred thousand
 (kākṣapās).

136 Thus after these two Rulers of men had brought into their power the one the formidable Pañju King, the other Rohaga with its terrible wildernesses, they themselves fell into the power of death.

Here ends the fifty-first chapter, called "The History of the Two Kings", in the Mabāvamsa, compiled for the serene joy and emotion of the pious.

¹ See note to 41, 61.

² Apparently belongs to Jāneyi, not to akā as W. has it.

³ The same number of years in Pājāv. In Rājāv. on the other hand, 40 years. Both sources, as well as Rājarata, ascribe to King Udaya the building of the Mabatumburoppō-rāhāma in Rohaga. Udaya II. is mentioned under the name of Uda Abbaya in the Morugoda inscription where he is credited with having subdued Rohaga and Malaya. BNL, ASC. VIIth Progress Rep. 1891 (= XIII. 1896), p. 60 ff. WIECZERASIKERI, EZ. I, 299 ff. See also note to 51, 90.

CHAPTER LII

THE TWO KINGS

Thereupon Kassapa¹ took over the government and assigned to the discerning Yuvatāja called Kassapa² (the Southern Province) Dukkligadesa. The consecration as chief queen³ he conferred on the daughter of the Yuvatāja, the princess Tissā who was his consort. For mendicant artists⁴ who came from different regions the King dispensed permanently an offering which was called Daṇḍasara.

The Ādipāda Mahinda who sojourned at that time in Rāhavaṇa, advanced with forces to seize the Royal Province⁵. At 5 the tidings thereof the indignant King sent his own army against him, but Mahinda, a great warrior, defeated it in battle. Thereupon the King to prevail upon him to turn back, 6

¹ Several inscriptions date from the time of Kassapa IV, as for instance, the Moggodha inscription just mentioned (note to M. 194) where Knab Sirisangbo is described as brother (whence) of Uddi Abhay (= Udaya II.) Also in the inscription of Tishirivā (EZ. II. 9 ff.). In the inscription of the Kiribath-vihāra (EZ. I. 108 ff.) the King calls himself merely Sirisangbo, as also in the Mahakalutteva, Kongollera and Inginiyamitta inscriptions (E. Müller, AIC. sr. 110, 112, 113), also in the Negama inscr. (EZ. II. 14 ff.), in that of Kukurumahandumanu (ib. II. 21 ff.) as also in that of Alatveva which Wickramarātne (ib. II. 290) ascribes for paleographic reasons to Kassapa IV.

² The son of Sene II. See note to M. 98.

³ P. aggabhisita means the same as abhisita as agyanthesit.

⁴ Yāvakaṭṭamū sippitāvī belong together, the first being in apposition to the last, as joins the sentence with the preceding one. Cf. M. 90; 68. 22.

⁵ P. rājāna rāthasa. Here for the first time the name Rājānātha occurs in a less conventional form. It means in the saṃpr̄eti northern Ceylon with Anurādhapura and Puhntthimagara as capitals as distinguished from Rohana and from Dukkligadesa, the province of the Yuvatāja.

7 sent forth his father, the Yuvarāja Kassapa. The latter betook himself to his son, made all kinds of prudent remonstrances accompanied by various instructive tales, induced the 8 son to give up the fight and then returned. But later the Ādipāda (Mahinda) had (several) chiefs of districts executed, and when he saw that the people rose in rebellion, he approached 9 the capital. The bhikkhu community brought him to the King and presented him to him. The King gave him his daughter to wife and sent him back to Rohana.

10 When the King had expelled those bhikkhus in the three fraternities whose discipline was bad, he let new bhikkhus 11 take up their abode here and there. Through his nephew¹ who was born of the twice consecrated queen² he had amid celebration of a sacrifice the soil about the Bodhi 12 Tree in the Mahāvihāra increased. In the three fraternities he put up three stone images, thereto boards of gold 13 with rays and umbrellas, as well as diadems jewels³. Having built in the Abhayagiri-vihāra a pāsāda with his name⁴, he

¹ P. sūnuk. The brother's son is called "son", just as the father's brother is called "father". See note to Sl. 24.

² The title p. dāryabherukajīta or dāryabherukasumyūjīta (v. 57) is applied to Kassapa (afterwards K. V.), the son of Sena II, by Saṅghā, a daughter of Kittingabodhi (1) and of Dovū. Kassapa V. has the same title in the Sinhalese form debisērādū in an inscription of Anurādhapura (Wickramasinghe EZ. I. 50; note 17), as well as in the Medirigiriyā inscr. (EZ. II. 30: debisēchadū) and in that of Billibera (EZ. II. 41: debisērādū). According to W. (Mhv. trsl., p. 78, n. 11) the epithet debisumyūjī also occurs in the signature to the Dampliyā-aluvā-gaṇapala.

³ The passage is certainly difficult, but the emendations of the Col. Ed. are much too arbitrary. In the first place the highā ellipsons is quite unobjectionable. We have in the same way Mhv. 41. 68 pātakā thū. Even rupaphalaka needs no alteration. We have merely to realize that behind the images, as one often sees in the case of bronze statuettes, boards were fastened on which the rays emanating from the Buddha (the mandorla) were painted. Sarayugya is more difficult to place. It probably belongs to the following dvandva-compound and is put in the plural because one is dealing here with two different objects.. Perhaps one should read tathā rather than tadd.

⁴ Wickramasinghe (EZ. I. 216) identifies with this the Kasub-yad-maha-pāla mentioned in an inscr. of Mahinda IV. in the Jeturārāma.

made bhikkhus dwell there and assigned them a village. To 14 the cetiya in the Mahiyangana-vihāra¹ he granted a village; and to all the bhikkhus he distributed his own garments as they had come to him². To all creatures on land and water 15 he granted safety and observed in all respects the conduct of the ancient kings. His Senāpati, Sesa Haṅga, who was of 16 royal lineage, built for the bhikkhus of the Therā School a dwelling in the west of the Thūpārāma. For the Dhamma- 17 reciks bhikkhus he founded the Dhammārāma and for the Sāgadikas³ the (monastery) called Kassapassena⁴. On the Cetiya 18 mountain he built the parivepa called Hesayugha and made it over to the Dhammaruciya bhikkhus. For grove-dwelling 19 bhikkhus⁵ the General built in the groves here a hut and there a hut and gave them to them. On the Rattamāla moun- 20 tain he built a pleasing, agreeable, charming hut and handed it over to the ascetics, the Masters of the Order⁶. In the 21 Mahāvihāra he had the splendid parivepa called Samuddagiri built and made it over to the Pāpsukūlika bhikkhus⁷. Having 22 made a dwelling in the wilderness⁸ called after his family, he granted it to the bhikkhus in the Mahāvihāra who dwelt in the forests. In ruined vihāras he had renovations undertaken 23 and to all bhikkhus he gave patches for their worn out gar-

¹ See note to 51. 74.

² See 51. 61 with note.

³ The two sects are also mentioned together in 59. 41.

⁴ Mentioned as Kasub-senevirat-pitivena in the Billivera inscr. of Kassapa V. (EZ. II. 40).

⁵ The orditeka bhikkhu must not be confounded with the monastery servants which are called ḡṛīṇikā (see note to 57. 69). The term coincides with ḡṛīṇaka bhikkhu or is at any rate closely allied to it. Cf. 52. 22 and 64.

⁶ P. sāsāsā sāmīkṣyā reminds one of the honorific title rat-himiyā occurring not infrequently in inscriptions. (cf. EZ. I. 39, I. 12; 48, I. 29 etc.) or bil-sang-k. (EZ. I. 91, I. 13; 92, I. 17 etc.) or merely himiyā (EZ. I. 94, II. I. 1).

⁷ See note 47. 66.

⁸ By arahāna is meant the tapovana (see 59. 14 ff.), the forest district to the west of Anurādhapura in which the group of the so-called Western Monasteries lies. On these ruins see A. M. Hooper, ASC. Mem. I. 18 ff.

24 ments. The Tissūrāma' he built as a home for bhikkhus and entrusted these with the care of the sacred Bodhi Tree in the
 25 Maricarāṭṭi(-vihāra). In Anurādhapura and also in Pulatthina-
 26 gara he had hospitals built for combating the upasagga disease¹.
 27 To the dwellings that he had built (for priests²) he granted
 maintenance villages and villages which were bound to provide
 helpers for the monastery³, and ornaments for the images.
 28 He built houses where medicine was to be had in different
 parts of the town and to the mothers of the Paṭipitukūlini
 29 (-bhikkhes) he dispensed rice and clothing. Many quadrupeds
 were freed by the Senāpati from their captivity, and to the
 30 poor he had large offerings dispensed. Having brought together
 spices, rice, broth, and all kinds of solid nourishment, he
 distributed sugar to the bhikkhus in the form of pigs⁴. In
 performing these and other meritorious works Sena, the gene-
 31 ral of the army, illuminated the land with the moonlight beams
 of his glory. A kinsman of his, the general Itakkha by name⁵,
 built in the village of Sarikraka a very charming vihāra and
 32 handed it over to the inmates of the Mahavihāra, laying down
 as the best (requisite) for the attainment of the degrees
 33 of salvation the strictest fulfilment of duty⁶. The Grand

¹ Mentioned in the Ajitigārova inscription of Kassapa V. (EZ. II. 84).

² Cf. also 62.77. What disease was meant by upasagga is impossible to determine. According to Jour. Medizin, p. 48, 87, the Skr. word *upasagga* means: "sequelae" or "complication". According to UR, it denotes "possession". Perhaps *upasagga* is just any kind of epidemic, as "influenza" with us.

³ W. connects *alāññā* with the *alāññā* mentioned in the preceding verse and translates: "to these buildings". That this is wrong is proved by the mention of the helpers of the monastery and of the images.

⁴ P. *arakkayane*. See note to 62.63.

⁵ It will be as well on the whole to keep to the reading of the MSS.: *sakkarāguru*. *Guru* always means *vagru* kneaded into a shape. We have to do here with some kind of form (cf. our suggestion) which may have had very little likeness to a pig.

⁶ I see no reason for altering the traditional MS. rendering *rakkhaseyya* into *rakkhaseyyayu*. *Rakkha* reminds one of the Skr. *rakṣa* meaning "rough".

⁷ A difficult passage. I take *sūra* in a concrete sense, meaning "the essential, the highest", here in the plural: the various stages on the

Scribe¹, Sena by name, built in the Mahāvihāra the Mahālekhakapabbhāra house, an excellent abode for the bhikkhus. A minister of the King called Colarāja, repaired the charming 34 pariveṇa that had been destroyed, so that it had again solidity. In the three fraternities the King (himself) had mogalapax 35 built, resembling Vejayanta, painted in different colours, in a fashion (rendered) charming by figure ornaments. And after he had instituted relic festivals to the delight of the people 36 he passed away in accordance with his deeds after a reign lasting seventeen years².

Hereupon the Yuvarāja, Kassapa³ born of the twice 37 consecrated queen⁴, attained the royal consecration in the kingdom of Laṅkā to which he came in order of succession. He was pious, had reached the path of salvation, wise as one 38 who possesses supernatural powers⁵, eloquent as the teacher

read to salvation. For the combination *sādhanī patipatti* cf. *patipatti-*
-*sādhanī* JaCo, I. 418⁶. *Sādhanī* "the good, the right, the best" is the predicative object of *Patipatti*. It was evidently Nakka's intention that the vihāra built by him should serve as a *pathānugrahāra* (note to BT. 232). W.'s translation is too general and vague. The word "daily" inserted by him is not in the text.

¹ He is mentioned as *Mahātīla Sena* (= *Sena mahātīla*) in the Mahākalatīva inscr. in which the building of the Nālārāma is ascribed to him. See note to 50. 9.

² Pūjāv. the same. Rājāv. does not mention Kassapa IV., the only Kassapa mentioned there is Kassapa V.

³ There is an excellently preserved inscription belonging to this king in Anurādhapura (Wickrameswara, E2, I. 42 ff.) which confirms a number of statements made by the Mahāvaman. The Medirigiriya and the Buranachela inscriptions of the same king are dated in the 3rd year of his reign, that of Ayyigeyeru in the 5th year and that of Hilibera in the 7th year (EZ. II. 27, 35, 89). In all inscriptions he has the name *Abhā Salamevara* = *Abhayī Silāmeghavayu*. For the literary work ascribed to king Kassapa V. cf. H. W. Codrington, II. C., p. 28.

⁴ Cf. note to 52. 11.

⁵ P. *abhiññā*. The five abilities are: 1) magic power, 2) the heavenly ear, 3) knowledge of the thoughts of others, 4) the memory of former births, 5) the heavenly eye. They are often described in the canonical works. (Cf. amongst others, SN. trsl. by Gessan, II. 165 ff.). Hartmann, Die buddhistische Versenkung, p. 26 ff.

39 of the gods (Bṛhaspati), generous as the dispenser of treasure (Kubera), deeply learned, a preacher of the true doctrine, practised in all the arts, adroit in proving what is right and
 40 what is not right, versed in statecraft, immovable as the pillar
 of a gate, standing firmly in the teaching of the Leader on
 the path to deliverance, not to be shaken by all the storms of
 41 other opinions, keeping himself free from all evil such as guile,
 hypocrisy, pride, a mass of virtues as the ocean (is one) of
 42 all jewels. The King who was a moon for the earth, granted
 to the Ādipāda Dappula¹, a scion of his house, the rank of
 43 yavarāja. Carrying on the government with the ten (royal)
 virtues and with the five means of winning hearts, he pro-
 44 tected the world as an only (son)² of his own. He reformed
 the whole Order of the Master by regulative acts, took in
 young bhikkhus and thus provided for the filling of the
 45 dwellings. The Maricavatī-vihāra built by King Dutthagāmaṇi,
 which had been destroyed, he restored³, adorned with various
 46 dwellings, made it over at the celebration of a festival to the
 bhikkhus sprung from the Thera School and granted them,
 who were five hundred⁴ (in number), maintenance villages.
 47 There the Ruler of Laṅkā revealed, as it were, to the world
 that Master of the worlds Mettaya who in the delectable Tu-
 ssin Heaven, at the head of the assembly of the gods, preaches

¹ See below note to 58. 1.

² P. *ekay* to *attho*, thus all the MSS. The Col. Ed. alters the text arbitrarily into *ettay* to *attho*. But the text gives perfectly good sense, as a comparison with 54. 6 shows. *Ettay* must be supplemented by *paṭṭay*. See also notes to 37, 107 and 108.

³ The restoration of the Maricavatī-vihāra by Kassapa V. is also mentioned in the inscription at Asuridhapura (l. 6) cited above (note to v. 37). Along with Mirisivijī Saṅgaveṇa-aram and Kasubraj-vihāra are also mentioned there. The former was built, according to 51. 86, by the mother of the King, the latter according to 50. 91, was finished by Sena I. There is no contradiction between the Culasangha and the inscription. As the association with the Maricavatī shows, it was a case of renovation with the latter. Wickramasuriṃsa also translates the verb *kāry* (*ger.*) by "re)built".

⁴ *Tessay* is not as W. thinks (to five hundred of them) gen. part. but obj. to *śīḍayi* and *paṭṭamūḍayi* attrib. to *teṣay*.

the glorious doctrine of the truth, in that he himself in the 48 perfectly equipped vihāra, sitting in a maṇḍapa decorated with all kinds of jewels, surrounded by all the bhikkhus¹ of the 49 town, recited the Abhidhamma with the grace of a Buddha. He had the Abhidhamma-pitaka written on tablets of gold, the 50 book Dhammasaṅgāpi², adorned with all kinds of jewels, and having built a splendid temple in the midst of the town he 51 placed the book in it and caused festival processions to be held for it. The position of Sakkasenāpati he granted to his own son³ and 52 entrusted him with the care of this sacred book⁴. Every year 53 the King had the town festively decorated as the town of the gods, and surrounded by his decked-out army, resplendent as 54 the King of the gods in all his royal robes, riding on the back of his elephant, he marched through the streets of the town and brought with great pomp (that book containing) the 55 summary of the true doctrine to the vihāra built by himself, delectable, perfectly equipped. There, in the relic temple, 56 under a graceful jewel-studded maṇḍapa, he placed it on the relic cushion and held a sacrificial festival. He restored the 57 Gaṇthākara-pariveṣa⁵ in the Mahāmeghevana, built a hospital in the town and assigned it villages. In the Abhayagiri(-vi- 58 hāra) he built the Bhāṣajikā-pariveṣa⁶ and the Silamegha-

¹ I regard *mūgurehi* not as substant. with W., but as adjective attribute to *bhikkhus*. The *co* joins *mūgurehi* with *parivīra*.

² See notes to 37, 226 and 44, 100. I believe that *dhammasaṅgāpi-*
kaṭī *paṭṭhaṇī* is in opposition to *abhidhammapiṭakaṇī*.

³ Unfortunately we do not learn the name of this son. It cannot however, be the Mārisata mentioned 51, 99 ff., as this M. was apparently a son of Saṃghā, not of Devīl. (Cf. v. 64 and note to 64, 48.)

⁴ P. *dhammapitaka*: "a work belonging to the dhamma", the collection of the sacred books.

⁵ The Gaṇthākara-vihāra is already mentioned in 37, 249 as the place of Buddhasaṃbhava's sojourn. It belonged to the Mahāvihāra which was situated in the grove called Mahāmeghevana. We must assume therefore, that *akā* in our verse is used in a double sense: "restored" and "built", or we must translate *Gaṇthākara-pariveṣa* by "a pariveṣa belonging to the Gaṇthākara(vihāra)".

⁶ Evidently called so in honour of his mother Saṃghā who has the name of Saṃghā Daṇḍīy in the Auruśābhapura inscription (I, 3). EZ, I, 23, n. 6.

59 pabbata¹ and granted them villages. In the vihāra of the Jotivana the King, the Sovereign of Laṅka, granted to the eating-house a village, and the same to the one in the Abhayagiri². To the vihāra called Dakkhinagiri³ the King who was filled with the deepest piety, granted out of gratitude a vil-
 60 lage. The Sakkasenāpiti⁴ had a graceful parivepa that received his name, built in a charming fashion and handed it over together with villages to the adherents of the Thera School.
 61 His wife Vajira handed over to the same (bhikkhus) a parivepa bearing her name which she had built, together with a
 62 village. Further she had a home built in Padalañchana⁵ and granted it to the bhikkhuni's of the universally reverenced
 63 Thera School. Devā, the mother of the Sakkasenāpiti, built for the bhikkhus who lived in the wilderness⁶ and who were the light of the Thera stock, a dwelling which received her
 64 name. Further she made for the image of the Master in the Maricavatī a diadem jewel, a net of rays⁷, an umbrella and a garment.

65 On the king's demesne the King built a royal dwelling named after himself, (and) the delightful pāsada bearing the
 66 name of Palika⁸. Another consort of the King, called Rūjini,
 67 honoured the Hemamāliku-cetiya by the dedication of a cov-
 68 ering of cloth⁹. She had a son by name Siddhaltha who

¹ Again confirmed by the Anurādhapura Inscr., I. 19 (Salameyvannapa tu). The word pabbata "mountain" often appears at the end of the names of monastery buildings.

² The vihāra of the Jotivana (see note to 37. 66) is again the Jotivana-vihāra situated in the Jotivana. This is shown also by the combination with the Abhayagiri.

³ See note to 38. 60, also 42. 27.

⁴ The son of the King according to v. 62. ⁵ Cf. 64. 44.

⁵ P. cūḍāñcakabhiññanay. See notes to 62. 19 and 22.

⁷ For cūḍāñpi and pādāñpi see note to 39. 64.

⁸ The wording of the text makes it likely that v. 65 deals only with one building. This was called, therefore, either Kāmipuplika or originally Kusampāvāsa and later, at the time of the author of the passage, Pālīmpāñha.

⁹ See note to 44. 44. Hemamāliku or Ratanayālaka (now Ruvantilli) is the name for the Mahāsthupa in Anurādhapura.

being placed over the government here¹, was known by the title of Malayarāja; he was beauteous as the God of Love. After his death the King built a splendid hall for the bhikkhus 60 and instituted an offering of alms, transferring to him the merit² thereof.

While thus the Sovereign of Lankā held sway in justice, 70 the Pañju King was vanquished in battle by the Cōja King. To gain military aid he sent numerous gifts. The King, the 71 Ruler of Lankā, took counsel with his officials, equipped mili- 72 tary forces, appointed his Sakkasenāpati as leader of the troops and betook himself to Mubāttittha. Standing at the edge of 73 the coast he spake of the triumph of former kings and having thus aroused their enthusiasm, he made his troops embark. With his army the Sakkasenāpati thereupon safely crossed 74 the sea and reached the Pañju country. When the Pañju 75 King saw the troops and him he spake full of cheer: "I will join all Jambudipa under one-umbrella". The King took the two 76 armies; but as he could not vanquish him (the King) of the Cōja line, he gave up the fight and retired. The Sakkasenā- 77 pati set forth once more, with the purpose of fighting further, made halt, and died of the upasagga plague³ to the undoing of the Pañju (king). When the Ruler of Lankā heard that 78 the troops were also perishing of the same disease, out of pity he had the army brought back⁴. He then granted the position 79 of Sakkasenāpati to the son of the dead (man). He honoured

¹ I. e. over the government of the Malvya province.

² P. patīpati. For this term see note to 42. 50.

³ See note to 62. 26.

⁴ Therefore the campaign was unsuccessful. The Cōjaking who vanquished in battle the Pañdyn king, was no doubt Parantaka I. who ascended the throne in A. D. 807. In the Udayāndilean plates he actually boasts of having defeated the Pañdyn king Rājasingha and of having routed an army of the king of Ceylon. This inscription is dated in the 16th year of Parantaka's reign (= 921-2). In another inscription of his 12th year, noticed by R. B. Vessavva, the king "refers incidentally to an invasion of the Pañdyn and the king of Ceylon". See Hultzsch, JHA2, 1919, p. 523 f.; R. W. Chisholm, H. C. p. 38, 52.

80 the latter by making his son leader of the army¹. By the inmates of the three fraternities he had a Paritta ceremony² observed in the town and thus warded off from
 81 his people the danger of plague and bad harvest. Having thus secured for the Order and for his people by all manner of means peace, the King in the tenth year (of his reign)³ entered happily into Heaven.

82 Even as this ruler of kings, Kassapa, who so long as he held sway in Latikā, was a reader of the Tipiṭaka, a light of all knowledge, a ready speaker, a monarch among poets, a shining light in presence of mind and determination, a teacher, a saviour, gifted with wisdom, faith and pity, rejoicing in the welfare of others, wise in knowledge of the world, loyal (to his people) — even thus, rich in spotless virtue, should the whole world be.

Here ends the fifty-second chapter, called "The Two Kings", in the Mahāvagga, compiled for the serene joy and emotion of the pious.

¹ W. translates the passage thus: "And then he gave the office of Sakkaṇḍapati to his (the late general's) son, and made him the chief of the army and brought him up in the father's name."

² On paritta see note to 46. 6.

³ According to Pūjāv. and Rājāv. (here only one Kassapa is named) the king reigned six years. Both sources relate that under him the Queen Sangkā (Pūjāv. calls her the mother of the King) enriched the Lohamahāpūsāda by providing it with a crowning ornament.

CHAPTER LII

THE FIVE KINGS

Thereupon the Yavarāja by name Dappula¹, became king. To the dignity of uparāja he appointed the Ādipāda of his own name. To the Maricavatī-vihāra he granted a village.² And then the King who in the town maintained the pious ways of former kings, unable on account of former deeds³ to enjoy this kingdom for a longer time, fell in the seventh month (of his reign) into the jaws of death.

The Uparāja Dappula⁴ then became king after him. He granted the position of yavarāja to the Ādipāda Udaya. At 5

¹ The nomination by Kassapa V. of Dappula III (otherwise D. IV.) as yavarāja is related in 52. 42. Neither Pūjāv. nor Rājāv., nor any other Sinhalese source explains in what relationship he stood to his predecessor. Mhv. 52. 42 says of him merely *vaya jātassa attano*.

² P. *pabbikkhanena attano*. What is meant are his actions in a former existence. His short reign is thus attributed to his unfavourable karman. Pūjāv. and Rājāv. also give him a 7 months' reign.

³ In Pūjāv., Rājāv., Rājānīn. and Nik.-a. Dappula IV. (V.) is called Koḍā-Dappula to distinguish him from his predecessor. The three first call him brother (*mañ*) of the latter. The Vessagiri inscription (Wiccas-mārana, EZ. I. 22 ff.) which must be placed palaeographically in the 10th cent. belongs to this King. He calls himself here Buddas Abhay Salāmētan Dēpula, son of Buddas Sirisanghaboy Abhay and of Devi Rājā. The name Sirisanghababhi can only apply to Senā II. or Kassapa IV. The latter is ruled out since according to the Sinhalese right of succession, sons of Kassapa IV. could not possibly come to the throne before Udaya III., the son of Mahinda, the younger brother of Senā II. Thus Dappula IV. (and of course his predecessor D. III.) was a brother of Kassapa V., but by another mother (Devī) who is however not mentioned in the Mhv. The Etaviragollera inscription AIC. nr. 117; EZ. II. 44 ff.) might be attributed either to Kassapa V. or to Dappula IV. The latter is the more likely, as Kassapa V. has as a rule, the special

that time the Pañju King through fear of the Coja (king) left his country, took ship and came to Mahātittha. The King had him brought to him, rejoiced greatly when he saw him, gave him an abundant income and granted him a dwelling outside the town. When the King of Laṅkā had armed (with the purpose): "I will make war on the Coja King, take from him his two thrones¹ and give them to the Pañju King", the nobles dwelling on the Island for some reason or other stirred up a sorry strife to the undoing of the Pañju King². The Pañju King thought his sojourn here was of no use to him. He left his diadem and other valuables behind and betook himself to the Kerajas³. When the strife was ended the King granted a village near the town to the temple of the great Bodhi Tree in the Mahāvihāra. His Senāpati Rukkhaka Ilāṅga built a dwelling house not far from the Thūpārāma, that was called after the King. The King kept to all that former kings had done and on reaching the twelfth year⁴ (of his reign) he passed away in accordance with his doing.

13 The Yuvarāja Udaya⁵ now became monarch over the dwellers in Laṅkā. He invested the Āśipāda Sene by name,

title de-hisrū-dā (see note to 62. 11 and 37) which is not the case with the king Abhī Salamevan mentioned in that inscription. Further we have the Eluvēra inscription of Dappula IV, (AIC. nr. 116) in which he calls himself Abhī Salamevan Dāpuju. Lastly, the Mahādipūda Udaya (afterwards U. III.) issued the Puliyankulam inscription (EZ. II. 44 ff.) in the last (12th) year of the King's reign.

¹ P. *राज्यस्त्रयः*. Thus in all MSS. with which I am acquainted. The Col. Ed. alters the word arbitrarily into *पत्तिस्त्रयः*.

² Cf. with pāpākāmavā *Pāṇḍu* the phrase *पद्मेन पाण्डुम्* 62. 77. The two passages cannot be separated from one another.

³ A people settled on the Malabar coast of southern India where Malājālum is now spoken. The fact that a Pañju king left his crown in Ceylon is confirmed by a south Indian inscription of King Rājendra Coja who boasts of having brought it back (Henzler, JRAS. 1918 p. 522).

⁴ Pājāv. and Rājāv. also give Knūk Dāpuju a twelve years' reign. They tell of a victorious fight with the Daunijas who came from the Soji land. Rājāv. the same.

⁵ The Puliyankulam inscription (EZ. I. 162 ff., cf. note to 7. 4) belongs to the time just before his ascent of the throne. It is dated in the

with the dignity of *uparāja*. At that time officials of the 14 Court fled for fear of the King to the Grove of the Penitents¹. The King and the *Uparāja* went thither and had their heads cut off. Being indignant at this deed, the ascetics dwelling 15 there left the King's land and betook themselves to Rohaga. Thereupon the people in town and country and the troops 16 became rebellious like the ocean stirred by wild storm. They 17 climbed the Ratanapūsāda² in the Abhayuttara(-vihāra), terrified 18 the King by threats³, struck off the heads of the officials 19 who had helped the strife in the Penitent's Grove and hung them out of the window. When the *Yuvārāja* and his friend, 20 the *Ādipāla*⁴, saw that, they sprang over the wall and fled in haste to Rohaga. A division of troops pursued them to 21 the banks of the Kapha-nadi⁵, but as they could get no boats

twelfth year of Dappala IV. Udaya III. (11) still calls himself here *Udā Mahayā*, son of Mihind Mabuyū and of Kittī. The title *mahayā* must actually be *mahādipūda*. Linguistically there are difficulties. According to the example of *dīpa* = *dīpinda*, we should expect the *p* to be retained in the joint of the compound. In the Galpota inscription at Polonaruva (C. I. 19; AIC. p. 93; EZ. II. p. 114) we have the combination *dīpa-mahajā* which Wissamawissa (EZ. I. 197, n. 7) has pointed out. We meet also repeatedly in inscriptions with the phrase *dīpa mahayā siri viñḍi* (EZ. I. 25, 91, 221) for which curiously enough, *ayipura mahayā siri viñḍi* stands in the Jetavanatrāmī inscription of Mahinda IV. (I. 4, EZ. I. 284). From this it looks almost as if *mahayā* were a specially worn down form of *mahādipūda* or *mahayāda*. As regards the parents of *Udā Mahayā*, there is no doubt that the father was Mahinda, a younger brother of Sena II. According to 51. 7 he enjoyed the dignity of *uparāja*, was therefore *Mahādipūda*, and he was married to Kittī or Kittā (50. 60). He quarreled with the King, was reconciled with him and bore from that time the title of *yuvārāja* (for ex. 51. 16). But he never became king, since he died according to 51. 63 before Sena II. He remained therefore as the inscription says *mahayā* all his life.

¹ P. *tāpocca*. See note to 52. 22.

² See note to 46. 155.

³ Lit. "by showing him a horror". Cf. 53. 47.

⁴ The *Yuvārāja* is Sena (v. 12), his friend (v. 25) is Udaya, later King Udaya IV.

⁵ P. *gāma Kaphanadatāmī*. The Kaphanadī seems to be the same as *Kithambati* (85. 40, 44), the river forming the boundary of Rohaga.

21 and the two were already across, they returned. The princes
 who in the Penitents' Grove had broken (the precept of) in-
 violability betook themselves to the ascetics, threw themselves
 22 to the ground at their feet, with their damp garments and
 hair, wailed much, lamented and whined and sought to con-
 ciliate the penitents. Through the influence of the peaceability
 and benevolence of the Masters of the Order¹ the good deeds
 24 of the Island princes told in their favour². When the army
 had calmed down, the inmates of the three fraternities
 26 went to pacify³ the troops of the Yuvanāya. The two
 princes who were cultured and well-instructed people turned
 imploringly to the Papsukūlin(-bhikkhus)⁴, and returned with
 26 them to their town. At the head of the bhikkhus⁵ the King
 advanced towards them, obtained their pardon, took them
 with him, brought them back to their grove and betook him-
 self to the royal palace. From that time onwards the King
 observed the conduct of former kings and passed away in the
 third year⁶ (of his reign) in accordance with his deeds.

The princes were pursued up to this point. When they arrived in
 Rohana their garments and hair were still damp from crossing that
 river (v. 22).

¹ P. *mahāsāminī*. The word *sāmin* as title of honour of the
 bhikkhus corresponds to the *himigā* so often used in inscriptions. Cf.
 also *mahāsāmin* 86. 39; 89. 64. See 52. 20 with note.

² P. *pāññodayo aha*. Cf. with this note to 57. 199. W.'s translation
 "the great kindness and largessuffering of these lords of religion moved
 the king towards the two offenders" is something quite different to
 what stands in the Text.

³ The alteration of the Text by the Col. Ed. into *te sominētay* is
 quite unnecessary. The reading of the MSS. *tasam dastap* gives ex-
 cellent sense.

⁴ The Ascetics are meant who had left the Penitents' Grove and
 gone to Rohana. As the King was implicated in the wrong that had
 been committed in the Penitents' Grove, he had also to get their
 pardon (v. 20).

⁵ That is of those inmates of the three fraternities who were
 working for conciliation. At their head the king advances towards the
 ascetics coming from Rohana in company of the princes.

⁶ *rajāv.* 3 years; *Rājīv.* 3 years.

After receiving consecration as King in Lankā, the discerning Sena¹ made his friend, the Ādipāda Udaya, *yuvārāja*. A thousand kubāspayas the Ruler of men was wont to give away to the poor on the Uposatha day, being all his life long one who kept the Uposatha vow. To the bhikkhus the Ruler gave food and raiment for the images² and to mendicant artists the Daylissara offering³. Having had built in various places for the bhikkhus graceful pāśādes, the Ruler granted them maintenance villages. At a cost of a thousand or five hundred kubāspayas he had ruined dwellings in Lankā restored. Forty thousand kubāspayas did the Ruler lay out for a stone paving⁴ of the Abhayuttara-cetiya. On the great tanks in Lankā he had the decayed outflow canals renewed and the dams made firm with stones and earth. In the royal palace he built a beautiful, costly bouse for flowers and he retained in full the almsgiving instituted by former kings. Once when visiting the Nūgasala-parivēpa built by the Ma-layarāja, the minister Aggabodhi, he granted it a village. In the four vihāras⁵ he set up in jewelled fashion sculptured figures, built beautiful temples and held constantly sacrificial festivals for the relics. After performing these and even many other meritorious works of divers kind, he passed away in the ninth year⁶ (of his reign) in accordance with his deeds.

Hereupon the *yuvārāja* Udaya⁷ received the consecration as King in Lankā and ordained as *uparāja* the Ādipāda Sena

¹ He was according to Pājāv., Rājāv. and Rājarāja, the brother of his predecessor.

² So I understand the compound *pujimābhikkutīvattiṭṭai*. This would mean that a certain cult was accorded the images whereby food was placed before them and garments swathed about them.

³ Cf. note to 52. 3; 66. 29.

⁴ P. *ellipattarayatikāga*. It probably means the paving of the square terrace on which the stūpa stands.

⁵ Probably the four large monasteries Mahārāja, Jetavann, Abhayagiri with the Macchimuttī-vihāra.

⁶ Pājāv.: 9 years, Rājāv.: 3 years (mistake for Sena IV, see note to 54. 1).

⁷ None of our sources contain any information as to the relationship

40 by name. The King was slothful and a friend of spirituous drinks to the undoing of his subjects¹. The Cola (king) bearing of his sloth was greatly pleased, and as he wished to achieve consecration as king in the Panju kingdom, he sent (messengers) about the diadem and the other (things) which 42 the Panju (king) had left behind² (in Lanka). The King did not give them up, so the mighty Cola equipped an army and 43 sent it forth to fetch them by force. Now at that time the Senāpati here³ was absent in a rebellious border province. The King had him fetched and sent him forth to begin the 44 war. The Senāpati set forth, delivered battle and fell in the fight. Thereupon the King (Udaya⁴) took the crown and the 45 rest and betook himself to Rohana. The Cola troops marched thither, but finding no way of entering Rohana they turned and betook themselves through fear from here to their own 46 country. Thereupon the Ruler of Lanka appointed the general Viduragga⁵, a man of great energy and discernment, to the 47 position of the Senāpati. The Senāpati laid waste the border-land of the Cola King and forced him with threats⁶ to restore⁷

of Udaya IV. (II. in W.'s list) to his predecessor. Wiernaszewski (EZ. II. 59, Genealogical Tables) supposes him to have been a younger brother of Udaya III. (II.) and of Sessa III. This makes it possible for him to insert Mahinda IV. in the genealogical tree. (See note to 51.43).

¹ P. *pāpavāya jātayā*. Cf. 52.77 and 53.8 with note.

² See 53.9.

³ I. e. in Ceylon, of course, or, as in v. 45 and 47, from Ceylon.

⁴ It is inexplicable why W. should have added to *rājā* or the words (of Cola). What could the Cola King then have done in Rohana? On the other hand Rohana has forever been the refuge of the Sinhalese kings after being worsted in fight with the Damigas. The meaning of the passage is accordingly (see Heurtault, JRAS. 1918, p. 526 rightly says): the Cola King wins the battle, it is true, but King Udaya goes with the valuables which the former wants to get back — *mukṣafodhi* in v. 44 must be the same as *mukṣapāṇī* in v. 41 — to Rohana. The Cola troops pursue him, but as they cannot penetrate into Rohana, they are obliged to return empty-handed. The Cola King therefore, did not get hold of the Crown jewels. Heurtault supposes the Cola King might have been Parūnaka I. who calls himself in his latest inscription (948/1—947/8) "conqueror of Ceylon". Cf. H. W. Cousens, B. C. p. 39 f.

⁵ For the name Viduragga or Fūjūragga see note to 51.105.

⁶ See note to 53.17.

⁷ P. *śāśvapati* lit. "he has brought hither".

all that he had carried away from here (as booty). Thereupon 48 the King had distributed to all the Pāpsukūlīka-bhikshus dwelling on the Island articles of equipment in costly fashion. For the image of the Master in the Mhāvihāra the Monarch 49 of Laṅka fashioned a diadem of jewels which sparkled with the rays of precious stones. One of the ladies of the harem, 50 Vidyutī, honoured his stone image with a network of rays¹ which glittered with jewels. When he had begun to rebuild 51 the so-called Matipāsuda which the troops of the Ceja King had burned down, he died in the eighth year (of his reign)².

These five rulers of the earth who ruled over an earth united 52 under one umbrella and who had governed the whole world with severity and clemency, (they all) with wives and children, ministers, women and henchmen fell into the power of death. Hence should the wise ever be minded to give up sloth and pride.

Here ends the fifty-third chapter, called "The Five Kings", in the Mhāvagisa, compiled for the serene joy and emotion of the pious.

¹ For *prabhādhī* (mandorla) see note to 38. 64, as well as 50. 60.

² Pājūv.: 8 years. Rājāv.: 3 years. But cf. note to 54. 6.

CHAPTER LIV

THE THREE KINGS

1 When thereupon Sena¹ had by inheritance attained con-
 2 seeration as king in Lankā he made over the dignity of ya-
 3 varāja to the Ādipāda Mahinda². The King was wise, an ex-
 4 cellent poet, learned, impartial towards friend and foe, ever
 5 full of pity and goodwill. Without letting the right season
 pass, the god at that time sent showers of rain streaming in
 6 the right way, the people who dwelt in the land were ever
 7 happy and without fear. The King was wont sitting in the
 8 Lohapāśāda, surrounded by the inmates of the three frater-
 9 nities, to explain the Suttas. He fashioned a casket for
 the Tooth Relic ornamented with various precious stones and

¹ In the Sinhalese sources the order of the kings after Dappala IV. (V) — Kuṭā Dūpuju is as follows:

Pajār.	Uddā (3)	Rājāv.,	Uddā (3)	Pajār.	Uddā	Nir. s.	Uddā
Sen (2)		Sen (3)		Sen		Sen	
Uddā (2)		Uddā (3)		Uddā		Uddā	
Sen (3)		Sen (3)		Sen		Pāpuju-Sen	
Sen (3)		Sen (3)		Sen		Mudi-Sen	

Mhv. Udaya (2—3), Sena (3—9), Udaya (7—8), Sena (9). The figures in brackets denote the number of years reigned. The main difference is that the Sinhalese sources insert two Sens after Udaya IV. (III.) and before Mahinda IV. (see note to 54, 7) whereas Mhv. has only one. We shall probably have to keep to the older source. It should be noted that Pajār. and Rājāv. call the last Sen of the above list the son of his predecessor.

² WERNER HASSECKE considers this Mahinda to be the later Mahinda IV., a younger brother of Sena IV., because in an inscription in the Jetavānamāra (KZ. I. 214) Mahinda IV. says of the Huligampiṭiven, that his brother, the Great King, had begun it while he himself had finished it. This pāṭiven might be the one mentioned in v. 6. But cf. note to 54, 7.

in the four vihāras¹ he instituted, in divers ways, sacrifice and festivals for the reliques. After turning Sittthagūna where he had himself dwelt, into a pariveṭa and after protecting the world like a son he entered into Heaven after a three years' reign.

The Yuvarāja Mahinda² became king after him, rich in merit, rich in splendour, rich in military power, rich in fame. He united Lankā under one umbrella after overcoming the 8 peril (threatened) by rebels. The chiefs of districts always upheld him. Although there was also in Lankā a race of 9 nobles³, the ruler of men had a princess of the line of the ruler of Kūlunga fetched and made her his first mabesi. Of 10

¹ See note to 53, 97.

² P. Guerneau, R. Mittra and Wicramasuriya ascribe to King Mahinda IV, a series of inscriptions in which the author calls himself Sirisangha-Abhay (Sirisanghabedi Abhayat). These are: 1) a slab inscription in Vessagiri (EZ. I. 29); 2) the two well-known inscriptions halfway up the Mihintale mountain (EZ. I. 78); 3) the pillar inscription of Kūlunga-digāra in Polonnaruwa (EZ. II. 49); 4) two slab inscriptions in the Jethawanarama (EZ. I. 212); 5) a slab inscription in Verelketiya (EZ. I. 241), with a parallel inscription in Kubath-galigiliya, Date A.D., 7th Prog. Rep. 1891 = XIII. 1891, p. 51; 6) a slab inscription in Raar-beva (EZ. II. 64). In addition there is 7) the pillar inscription of Mayilagastota in which the author merely calls himself upo Mahinda, that is Adipāla, not king. No. 1 is the most certain because the author in addition to his birth-SBR. calls himself Mahinda, and because in it the Senāputi Sura is mentioned with an allusion to the successful campaign against the Tamils, which is mentioned in Mys. 54. 12. For the rest there are certain difficulties. The author of insets 4 and 5 names as his parents Sulamevan (Sulamēghavāṇa) — which fits Kassapa V, father of Mahinda IV, — and Dev Gun. Inset 7 however, speaks of these as Sulamevan and Sang Gon. Again they are called in insets 4 and 6 Sirisangha and Dev Gon. In no. 5 the father is likewise called Sirisangha while no mother is mentioned. Wicramasuriya (EZ. I. 212) explains the difference in the father's name by assuming that Kassapa V. used both Giridhar-SBR. and SMV., a way out of the difficulty which I adopt very unwillingly, being more inclined to believe in a regular alternation of the two epithets. The difficulty with Dev Gon and Sang Gon has not been got rid of. Cf. below note to 54. 48.

³ Vidyāvīvācī post for supplement(s) by rings from pāta d.

11 her were born two sons and a charming daughter. He made his sons *ādipādas* and his daughter a queen; thus the Ruler founded the royal house of the Śihalas.

12 The Vallabha King¹ sent a force to Nāgadipa to subdue this our country. The Ruler hearing this, the King sent thither the Senāpati Sena by name, to whom he had made over an army, to fight with the troops of the Vallabha King.

13 The Senāpati betook himself thither, fought with the troops of this (Vallabha) King, defeated them and remained master 14 of the battlefield. As the kings with the Vallabha (King) at their head, were unable to vanquish our King, they made a friendly treaty with the ruler of Laṅkā. In this way the fame of the King penetrated to Jambudipa, spreading over Laṅkā and crossing the Ocean.

15 The priests who preached the true doctrine the King treated with the most marked distinction. He hearkened to the doctrine and believed in the Order of the Buddha. The King assembled the Paṇḍukūlin bhikkhus, invited them in a friendly manner and had them brought into his house. He had seats prepared for them, made them sit down and had pure² food abundantly set before them, and this always as on the one day³. To the ascetics living in the wilderness⁴ the King sent continually food pure, costly and abundant, with all kinds of seasoning. To sick ascetics the King who was a fount of pity, sent physicians and sought continually to heal them. 20 Pieces of sugar baked in melted butter, juice of garlic, and betel as sweet odour for the mouth, he gave them always as dessert. He had the alms-bowls of the Paṇḍukūlika bhikkhus filled with garlic, black pepper⁵, long pepper⁶ and ginger,

¹ For Vallabha, which is not a personal name as W. thinks, see note 47. 15. On Sena's campaign see note to v. 7.

² P. *suddha* pure in a ritual sense. What is meant are foods of which ascetics may also eat.

³ W.'s translation: "thus did he always, as it seemed to him the work of one day" is certainly wrong.

⁴ See notes to 41, 90, 92, 93, 95, 14.

⁵ P. *marica*, *Piper nigrum*.

⁶ E. *pippali*, *Piper longum*.

sugar and the three kinds of myrobalans¹ and to every single 24 bhikkhu he distributed continually melted butter, oil and honey, as also cloaks and blankets². All necessities such as 25 clothing and the like the Ruler had made and distributed among the Pemukulān bhikkhus. In the Mahāvihāra the King 26 had new cloth to make robes therewith provided for every single bhikkhu. To the Lābhavāsin bhikkhus³ dwelling in 27 the three fraternities the Ruler twice dispensed (rice) equal in weight to that of his body. The decree "Kings shall in 28 future take no revenues for themselves out of the revenues of the Order" the King had engraved in stone and set (the stone) up⁴. He made poor people recite the formula of the 29 (threefold) refuge⁵ and the nine qualities⁶ of the Buddha and then gave them food and clothing. He built an alms-hall on 30 the grounds of the Elephant House and gave to beggars alms and couches. In all the hospitals he distributed medicine and 31 beds, and he had food given regularly to criminals in prison. To apes, the wild bear, the gazelle and to dogs he, a fount 32 of pity, had rice and cakes distributed as much as they would. In the four vihāras the King had raw rice laid down in heaps 33 with the injunction that the poor should take of it as much as they wanted. While holding various sacrificial festivals 34 and while instituting a great feast he had the Vinaya re-cited by learned bhikkhus. Having made presents to him he 35

¹ P. *tripala* = skr. *tripatra*, the fruit of the *Terminalia chebula*, *Terminalia bellerica* and *Phyllanthus emblica* (P. *karshaka*, *śikhaka*, *āmalaka*).

² P. *pajapattatherasī* is an abbreviation of *pajapati-therasī*.

³ It is clear from 60, 68, 72, that the Lābhavāsins like the Pemukulāns formed a group of ascetics within the great community.

⁴ It is of course, impossible to determine to what inscription of the King this alludes. The Mihintale plates as far as I can see, have no injunction identical with the above.

⁵ P. *parayāna*. What is meant is the formula *buddham saranam gacchami*, *sharīram s. g.*, *saṃsāram s. g.* which is usually repeated three times.

⁶ P. *gaṇe* more. Cf. on the sangrāva formula *iti gaṇe* Magard etc. *Cuttakā*, P.D. v. v.

had a commentary to the *Abhidhamma* written by the Thera Dhammanittā¹ who dwelt in the *Sitthagūma*(-parivepa)².
 36 By the Thera called Dhātārīga, dwelling in the wilderness,
 an ornament of *Lankā*, he had the *Abhidhamma* recited.
 37 He paid honour to the Hemamālīka-cetiya by the gift of a
 covering of stuff, by dance and song, by perfumes and flowers
 38 of divers kinds, by garlands of lamps and incense of many
 kinds, and he presented the bhikkhus there with robes which
 39 he himself distributed among them. Continually from the
 gardens³ here and there in his kingdom he had flowers brought
 40 and paid honour therewith to the three Jewels. He began to
 build the pāsāda called Candana in the Maricavatī(-vihāra)
 41 and granted the bhikkhus maintenance villages. There the
 Ruler had the Hair Relic preserved, had fashioned (for it) a
 reliquary of jewels and (this) set up as a dedicatory gift.
 42 The Ruler had the cetiya in the Tūpārāma covered with
 stripes of gold and silver and instituted for it a sacrificial
 43 festival in accordance with his royal dignity. In the relic
 temple there the King had a golden door put up like to
 44 Mount Sineru⁴ gleaming in the beams of the sun. He restored
 the beautiful temple of the four cetiyas in Padalantchana⁵
 which had been burnt down by the troops of the Coja King.
 45 (In like manner) he restored the burnt temple of the Tooth
 Relic⁶ in the centre of the town, the Dhammasuṅgavi
 46 house⁷ and the Mahāpāli Hall. The Ruler having had a
 betel-magūpa⁸ built, made over the earnings from it to the

¹ Wickramasuriwage (EZ, I, 215) supposes that this thera might be the thera mentioned in an inscription of Mahinda's in the Jetavana or Mahendri (P. mahendriyānī).

² See above v. 6.

³ The loc. *ugghas* stands here instead of the abl.

⁴ Name of the mythical mountain Mera (Sumeru, Hemamero). See 37, 79.

⁵ See 52, 63.

⁶ Evidently the temple mentioned 37, 93-95 which was situated near the palace, then *māyāmūḍhikāshī*.

⁷ See 52, 50-51. This building also was situated *māyāmūḍhikāshī*.

⁸ I. e. a pavilion where betel was sold.

bhikkhus of the Thera School¹ for (the purchase of) medicines. He built a home called Mahāmatika and made it over 47 to the bhikkhunis proceeding from the Thera School. Now 48 too the Monarch completed the so-called Magipāsāda, begun by his mother's brother, the pious King Udaya². Four officials 49 of the King theretofore had four pariveyas built in the Jetavānu. The gracious consort of the King Kitti by name, his 50 equal in fame, built a beautiful pariveya west of the Thūptirāma and in this pariveya, in Kappasagha and in the Cīvāra- 51 cettīn she laid down three pure bathing tanks. To the Hema- 52 malika-cettīya she dedicated, rich in meritorious works, a golden 53 banner twelve cubits long. For the laity her son built a ho- 54 spital in the town, and the able Sakkasenīti³ one for bhikkhus outside of the town. In the four vihāras the King had mag- 55 dapas erected, like to heavenly palaces and by holding sacri- ficial festivals in divers ways for the relics for longer than

¹ P. *therarāja* (loc. instead of gen. *ṭerāraja*). W. remarks about this passage that the Thera bhikkhus "traced their line of succession from the great apostle Mahinda". The term *therīya* however, goes back (Mhv. B. 40) to the First Council. The expression *ṭerāraja* is used here as in 52, 63, figuratively for "School", likewise again in v. 47.

² The drawing up of the family tree of Mahinda IV. is beset with difficulties. Wissmannsone (plate to EZ. II. 50) has tried very ingeniously to remove them. He assumes that Udaya IV. was the younger brother of Sena III., and Sena IV. (cf. note to 54. 1) the older brother of Mahinda IV. In this way as Sanghā the wife of Kasappa V. (see 51. 18) was a sister of Udaya IV., the latter could be called the *mātula* of Mahinda IV. Two objections remain. Udaya IV. is twice (53. 19 and 38) called the "friend" of Sena III. This term used of a younger brother is surprising. Further, the mother of Mahinda IV. was, if the Mahinda plates are really his, not Sanghā, but the Devī mentioned 52, 64. — Possibly the following hypothesis may help to clear up the matter. Kasappa V. had two sons called Mahinda, one by Sanghā, and one by Devā. The first is the Mahinda mentioned in 51. 99 II., the author of the Mayilagnatota inscription (Nr. 7 in note to 54. 7). He never became king but died earlier, of which however we have no account. The second Mahinda is the later king Mahinda IV. Let us assume further that Devā, the second wife of Kasappa V. as to whose origin we know nothing, was a half-sister of Sanghā, then Udaya IV. would be the *mātula* of Mahinda IV. I must point out that my Udaya IV. is W.'s U. III.

³ The same as *sakkasenīti*. See 52, 52. This is probably the son of the Sakkasenīti (the son of Kasappa V.), who (52. 79) after his father's death, inherited his dignity.

56 a year, he kept to the pious ways of former kings. Having thus performed these and other eminent, meritorious works in sundry ways the King entered in the sixteenth year (of his reign) into the heaven of the gods¹.

57 Sena, the twelve years old son of the King² by the Kālinga
 58 princess now came to the throne. The position of yuvrāja
 59 he conferred on his younger brother Udaya. Sena, his father's
 60 senāpati, was also his senāpati. Once when the Senāpati was
 away with the army in the border country he had his younger
 61 brother Muhamalla³ who had committed an offence⁴ with his
 62 mother, slain and made a court official Udaya by name, who
 63 was loyal to him, senāpati. When the Senāpati Sena heard
 64 this he was wroth and came with his army, intending to take
 65 his foes captive. Hearing the tidings thereof the Monarch
 thought: I shall bring herewith my court official who has
 (always) carried out my decrees, into safety, left (the town)
 66 and betook himself to Kohaga⁵. But his mother turned back,
 took the Yuvrāja (Udaya) and the Queen with her, and
 67 wroth with him (the King), summoned the Senāpati (Sena)
 68 to her⁶. Supported therein by her, he collected Danilas, gave
 over the country to them and took up his abode in Pulatthi-
 69 nagara. To fight him the King sent troops from Rohaya,
 but the Senāpati annihilated the whole army of the King.

¹ Pajūv., Hājiv. and Nik.-a. call the King Kuslā-Midel, Hājiv.
 Midel-Sula. Pijāv. gives him a reign of 16, Hājiv. one of 12 years.

² Thus according to the reading *rājya* of the Col. Ed. which I now prefer to *rāja* of the MSS. *Jato patseva tuu rājau*, lit.: born to the king.

³ W. connects Muhamalla wrongfully with Udayum, whereas it belongs to *Abhiram* in 59 d.

⁴ W.'s translation: "who dwelt in his mother's house" says nothing and misses the point. As regards the meaning I have adopted for *vattanay*, I refer the reader to skr. word (BR. s. 7., 7) which is likewise used in the sense of forbidden sexual intercourse with a woman.

⁵ The reading of the text and the translation are very doubtful. W.'s rendering: "And when the King heard thereof, he departed and fled to Rohaya taking with him the minister who had been as a slave unto him, and whom he regarded as his survivor" can scarcely be reconciled with the text as contained in the Col. Ed.

⁶ The Queen-mother is angry with her son because he has done away with her lover, so takes the part of the Senāpati Sena, the elder brother of the murdered man.

The Damiles now plundered the whole country like devils 66 and pillaging, seized the property of its inhabitants. In their 67 distress the people betook themselves to Rohaya to the King and told him of the matter. He took counsel with his ministers and to protect the Order of the Buddha, he sent his Senapati 68 (Udaya) forth from the kingdom¹, made a treaty with (the Senapati) Sena and came to Pulatthinagara. He made the 69 daughter of the latter his matest, to continue his line. With her he begot an excellent son, called Kassapa. But while now 70 the Ruler of Lankā had his abode there² his low class³ favourites who obtained no leave from their teacher to drink sura, praised in his presence⁴ the advantages of drinking in- 71 toxicating liquors and induced the Ruler to drink. After taking intoxicating drinks he was like a wild beast gone mad. As he could no longer digest food the Ruler had to surrender 72 the dearly-won place and died in the tenth year (of his reign), still youthful in years⁵.

When they see from this that the yielding to evil friends 73 leads to destruction, let those who seek their highest good here or hereafter, avoid such (evil friends) as a snake full of deadly poison.

Here ends the fifty-fourth chapter, called "The Three Kings", in the Mahāvastu, compiled for the serene joy and emotion of the pious.

¹ The Col. Ed. changes the राज्य of the MSS. into राज्यम् which then stands next to सदाचार. We miss ex. W. translates after the Col. Ed. text, "to save the religion and his country".

² Namely in Pulathinagara.

³ P. Atmajā. W.'s translation "who carel not for him" is wrong.

⁴ Thus, if my conjecture राज्य संति instead of राजा संति is right. If one keeps to संति, then the passage would have to be translated thus: "his low-class favourites who otherwise found no opportunity of drinking sura, being his teachers (and at the same time) his foes, praised the advantages etc.".

⁵ The Sinhalese sources call the King Salamevan after his bimba (Silmegharunna). His predecessor had the surname Sirisupphaladhi. Pājāv. and Rājāv. give Salamevan a reign of 10 years. They tell of his initial successes against the Damiles and of his conflict with the Senapati who then brought an army of 66,000 Damiles into the country.

CHAPTER LV

THE PILAGE OF LANKA

1 The Prince Mahinda¹, his younger brother, who after his death raised the white umbrella in splendid Anurâdhapura
 2 which was full of strangers brought hither by the Senâpati Sena,
 3 abode there ten years amid difficult circumstances². As he wandered from the path of statecraft and was of very weak character,
 4 the peasants did not deliver him his share of the produce.
 5 All the Keralas³ who got no pay planted themselves one
 6 with another at the door of the royal palace, determined on
 7 force, bow in hand, armed with swords and (other) weapons,
 8 (with the cry) "So long as there is no pay he shall not eat."
 9 But the King duped them. Taking with him all his moveable goods he escaped by an underground passage⁴ and betook
 10 himself in haste to Rohana. In Sîdusabbatagâma he set up
 11 an armed camp and took up his abode there, after making
 his brother's wife mabesî. When she died shortly after, he
 raised his brother's daughter to the rank of mabesî. When
 of this Queen a son was born who received the name of
 11 Kusapa, the Ruler gave up the stronghold inhabited by him

¹ We hear nothing of the reasons why Udaya who according to 54. 58, was appointed yuvârâja, did not come to the throne.

² P. *Kingsena* ("with trouble") does not dare. W. has "twelve years".

³ See note to 53. 9. The Keralas were enlisted as mercenaries by the Silinda King.

⁴ The Kautilya speaks I. 20. 1 ff. of secret exits, underground tunnels which have to be made in the royal palace (*satrapa*). Cf. Kautilya's *Arthâdæstra*, trsl. by R. SUBRAMANIAM, p. 46 ff., J. J. HEINZ, *Das Alteid. Buch vom Welt- und Staatsleben*, p. 49. The slg. expression in the Kautilya is *surayata*. See O. STRÆS, XII. 3. 818.

and founded a town at the village of Kappagallaka and dwelt, carrying on the government, for long time among the people of Rohana. But in the remaining parts of the country Keralas, 12 Sthalas and Kappiyas¹ carried on the government as they pleased. But a horse-dealer who had come hither from the opposite coast, told the Cola King on his return about the conditions in Lankā. On hearing this, the powerful (prince), 13 with the purpose of taking possession of Lankā, sent off a strong body of troops. They landed speedily in Lankā. From 14 the spot where they disembarked, oppressing the mass of the inhabitants, the Cola army advanced on Rohana. In the six 15 and thirtieth year of the King's reign the Colas seized the Mahesi², the jewels, the diadem, that he had inherited, the whole of the (royal) ornaments, the priceless diamond bracelet, 16 a gift of the gods, the unbreakable sword and the relic of the torn strip of cloth³. But the Ruler himself who had fled 17

¹ *Karyōta* embraced the territory of the present Mysore and adjoining strips of country. The name is preserved in that of the Kannaree language. LSL IV, 362.

² For the *ace. mūkhya* etc., the governing verb *apakushe* must be taken from v. 18. To the articles of the regalia (*rājādhanī* or *rājābhāgī*) belong also the umbrella (*chatra*) and the so-called *ekāvalī*, a chain consisting of one row of pearls. Their possession means at the same time that of the royal dignity. In times of danger, therefore, the first thing the king does is to secure the insignia (11. 20). A new king takes care to get hold of them in order to legalize therewith his possession of the throne. Thus Moggallāna I. after the suicide of Kaṇṭaka I. (30, 28), so also in Rohana the aunt of Mahinda after his murder (*desay gṛhīti svasthānam*, 50, 51; cf. also 48, 89). After the death of Aggrabuddhi IV. as there is no heir, the people take charge of the *rājābhāgī* (45, 33). After the death of Mahānākitti the Colas take possession of the diadem and the other valuables (*kiriyādikāmī* 50, 10). The Cola king claims therewith symbolically the dominion over Lankā. When Aggrabuddhi III. flees, he takes the string of pearls *ekāvalī* with him. It is expressly said of Dūthipatiśāma, that he became king without the *ekāvalī* (44, 127-9), thus something of his dignity is wanting. It is significant too, that when Śāṅghatīśāma's royal umbrella by a mere accident falls into the hands of the rebel Moggallāna, the army at once recognises him as the legitimate king (44, 18—20).

³ W. translates: "and the sacred forehead band" and adds in a note

in fear to the jungle, they captured alive, with the pretence
 19 of making a treaty. Thereupon they sent the Monarch and all
 the treasures which had fallen into their hands at once to
 20 the Coja Monarch. In the three fraternities and in all Lankā
 (breaking open) the relic chambers, (they carried away) many
 21 costly images of gold¹ etc., and while they violently
 destroyed here and there all the monasteries, like blood-
 sucking yakkas² they took all the treasures of Lankā for
 22 themselves. With Pulathinagara as base, the Cojas held sway
 over Rājaratna³ as far as the locality known as Rakha-
 23 pāñcakapṭha. People in the kingdom took the young prince
 Kassapa and brought him up, carefully protecting him through
 24 fear of the Cojas. When the Coja King heard that the boy had
 reached his twelfth year, he sent high officials with a large
 25 force to seize him. They brought with them warriors a hundred
 thousand less five thousand (in number) and they ransacked

¹ The term is of doubtful meaning, but it evidently refers to the fillet worn round the forehead. This translation of *dharmapallavatikā* is perhaps not impossible. Apparently a piece of stuff is meant of the Buddha's dress which belonged as highly prized relic to the regalia of the Sinhalese kings.

² For the acc. *dhātugambhi* in v. 20 we must take as governing verb the gerund *dhātudit* from v. 21 and from the same verse *aggahay* for governing *patisimba* in v. 20.

³ The *gokarṇa* *yakkha* correspond to the vampires of Slav popular belief. P. S. Krämer, Slavische Volksforschungen, p. 124 ff.

⁴ The designation so frequently used later of *Rājaprottha* "King's Provinces" for northern Ceylon is used in contrast to Rohana (cf. for ex. 70, 184 f.) as well as to Dakkhinadesha (for ex. 72, 176-179). Later the name *Patiṭṭhānta* is substituted for it (a. note to 92, 26). The Coja king who conquered Ceylon was, according to Heinz, JRAS. 1913, p. 522 ff. Parakuruvaram alias Rājendra-Coja I. who in the Timmukai Rock Inscription (H. IX, p. 229 ff.) boasts of having seized the crown of the king of Ceylon, the crowns of the queens of that king, as well as the "crown and the necklace of Isuru" which the king of the South (i. e. the Pūndya king) had previously deposited with the king of Ceylon. The conquest of Ceylon is first recorded in inscriptions of Rājendra's 6th year = 1017-8 A. D., but not mentioned in those of the 5th year, and consequently it must have taken place in A. D. 1017. See also H. W. Cousens, H. C., p. 40, 58.

the whole province of Rohaya in every direction. A court official called Kitti, who dwelt in Makkhakudrūsa, and a minister named Buddha, a native of Mārugallaka¹, these two valiant men, well versed in the ways of war, made the resolve to destroy the Coja army completely. At a place called Patalingangiri² they took up fortified positions, carried on war for six months and killed a great number of Damilas. The Cojas who had survived the slaughter in this fight, seized with fear, fled and took up their abode as before in Pulatthi-nagara. When thereupon the Prince saw the two victorious officials, he was highly pleased and spoke to them (thus): "Choose a wish my friends". Buddha asked as wish for the village in which his family dwelt; Kitti chose as wish that the part of his revenues which the bhikkhu community had appropriated might be remitted. After the most excellent of officials had their wishes fulfilled by the most excellent of princes, these brave men, fearless, and full of humility, worshipped his feet.

King Mahinda dwelt twelve years in Coja land and entered 33 into heaven in the forty-eighth year³ (from his ascent of the throne).

Thus fortune's goods if they were gained by one smitten 34 with indolence, are not abiding. Therefore should the prudent man, who strives after his salvation, ever display ceaseless endeavour.

Here ends the fifty-fifth chapter, called "The Pillage of Lankā", in the Mahāvansā, compiled for the serene joy and emotion of the pious.

¹ For Mārugallaka, now Marugala see note to 48. 120.

² Cf. 56. 18 with note.

³ Cf. v. 16. Pājāv. and Rājāv. ascribe a reign of 48 years to Mahinda, without a word about anything that happened during it. According to them the arrival of the 9500 Damilas took place in the time of his predecessor.

CHAPTER LVI

THE SIX KINGS

- 1 After they had given the name of Vikkamabāhu to the Monarch's son, all the Sibas acted full of humility according
 2 to his command. The King collected by every means, money
 for defeating the Damilas, showing, as was meet, favour to
 3 his adherents. At the request of his court officials he had
 ornament and diadem, umbrella and throne made ready for
 4 the festival of the King's consecration, but he refused (the
 festival with the words): "What boots me the ceremony of
 the raising of the umbrella so long as the possession of Rā-
 5 jarāṭṭha¹ is not achieved?" Then the mighty (Prince) assem-
 bled a hundred thousand men. But as at the time when the
 campaign should have begun, he was suffering from the wind
 6 disease², he thought it not the time to carry on war and
 entered suddenly in the twelfth year (of his reign) into the
 city of gods and came into the company of the gods³.
- 7 A court official called Kitti, who was invested with the
 dignity of senāpati, aspired to the kingship and maintained
 his authority for eight days.
- 8 He was slain by the mighty Mahālīnakitti, who attained
 consecration as king, and holding sway over the province called
 9 Rohaya, was vanquished in his third year in battle against

¹ Vikkamabāhu is still restricted to Rohaya. See note to 55, 22.

² P. rāṭṭaṅga. For the various diseases which Indian medicine groups under this term (rāṭṭayuddha) see Jolly, Medicine, p. 116 f.

³ The same length of reign (12 years) is ascribed to Vikkamabāhu by Pūjāv. and Bājāv. They say of him, though certainly wrongly, that he drove out the Damila who had entered the country under his father, Bājāv. and Nik-n. merely mention his name.

the Cojas and with his own hand he cut his throat and so died a sudden death¹.

Thereupon the Damijas took the chief treasures, such as 10 the diadem and the like and sent them to the Monarch of the Coja land. The only son of the Prince (Mahālānakitti) known 11 by the name of Vikkamapāṇḍita, had through fear left his kingdom and was sojourning in the Duṣṭa country. But when 12 he had tidings of the events in Lankā, he betook himself to the province of Kellaya, and dwelling in Kālalitttha², carried on the government there for a year³.

Then a powerful prince of the line of Rāma, known by 13 the name of Jagatīpūla, a Sovereign's son who had come from the town Ayojjha⁴, slew Vikkamapāṇḍita in battle and 14 ruled as a mighty man in Rohana four years⁵. Him also the 15 Cojas slew in battle and sent the Mahesi with her daughter and all the valuable property to the Coja kingdom.

Then King Parakkama, son of the Pañju King, reigned* 16 two years⁶. The Cojas slew him also when fighting with him.

These (princes) who were too much swayed by the power 17 of desire, went without exception, helplessly to destruction. When the wise man has recognised this, he will doubtless ever be bent on the annihilation of desire.

Here ends the fifty-sixth chapter, called "The Six Kings", in the Mahāvansā, compiled for the serene joy and emotion of the pious.

¹ The Sinhalese sources pass over Kittī entirely. They call his successor Mahālānakitti Mahālā. He reigned according to Pūjāv. and Rājāv. 8 years.

² Now Kalnara at the mouth of the Kaluganga.

³ According to Pūjāv. and Rājāv. Vikkamapāṇḍita had reigned 3 years.

⁴ Sri, Ayodhyā, the present Oudh in India, situated on the river Gogra.

⁵ Pūjāv. the same; Rājāv. 1 year.

⁶ And must be supplemented by rajaw from v. 14. Vikkamapāṇḍita is probably meant by the Pañju King.

⁷ Pūjāv. 1 year; Rājāv. 6 years. In Rājāv. the name is missing. In Pūjāv. he is called Parākramapāṇḍita, in Rājāv. Parākramabhattapāṇḍita, in Nikā. Parākramapāṇḍitā.

CHAPTER LVII

THE SUBJUGATION OF THE ENEMIES OF ROHANA

- 1 An army-leader called Loka¹, who dwelt in Makkhadrūma, a trustworthy, determined man, capable of breaking the aerogness of the Celts, after bringing the people over to his side, took possession of the government in the district of Rohana and dwelt in Kujatagāma², versed in the conduct determined by custom.
- 2 At that time there lived a powerful prince of the name of Kitti. The history of his lineage will now be told in the sequel³.

¹ In the Sinhalese sources he is called Lokesvara. Pūjār, gives him a reign of six years. The end of Loka's reign is related 57. 45-61. For the following period of Sinhalese history it is very difficult to bring the statements of South Indian inscriptions into accordance with those of the Culavagga. I refer to Heuzsse, JRAS. 1913, p. 619-21; H. W. Cæmeron, II. C., p. 55 E.

² See note to 45. 45.

³ From the way it is introduced, the following section seems to be taken from a new source, possibly (see note to 45. 37) from what I have called the "Chronicle of Rohaya". There are however certain differences between its statements and the rest of the contents of the Culavagga. That the Kassapa in r. 4 is meant for Kassapa II. (44. 144, 45. 1 E) seems certain. But there is a confusion about the names Māna and Mānavamī. Māna is called the eldest son of Kassapa II. in 45. 6. The question is whether he is identical with the Mānavamī who later (47. 2, 62) succeeds the throne. In the Rohaya Chronicle (57. 6) the older son of Kassapa is called Māndevamī, the younger who comes to the throne, 57. 14, Māna, but in 57. 25 Mānavamī. Of all the difficulties which according to the Culavagga (47. 2 ff.) preceded Mānavamī's ascent of the throne, the Rohaya Chronicle apparently says nothing. A similar difference exists as regards the names of the sons of Dappula I. According to the Rohaya Chronicle the eldest of these is Mānavamī; the Culavagga speaks of the sister's son of Kassapa II. only as Māna.

King Kassapa had a son known by the name of Mānā. 4 He was ādipāda, a brave man and distinguished by his good conduct. His elder brother the wise Mānavatma had at one time seated himself on the bank of the river in the neighbourhood of Gokappaka¹ and had made full preparations according to custom for an incantation. He began after taking the rosary² in his hand, to murmur the magic verse. To him there appeared Kumāra as his riding bird³. The peacock pecked with its beak at the plate with the offerings⁴, but finding no drink in the old coconut shell with its holes, out of which the water had run⁵, he flew at the magician's face⁶. The latter thinking⁷ (only) of future success, offered it his eye. The peacock slit it open and drank therewith violently. Kumāra was pleased, he granted the Prince his prayed-for wish and departed brightly gleaming through the air⁸. When his court officials beheld Mānavatma with his destroyed eye, they grieved, but he comforted the people by telling them of the

¹ See note to 41. 79.

² See note to 40. 17.

³ The God Skanda, who is worshipped in Kājabagama, riding on the peacock which is sacred to him. Russell, Epic Mythology p. 227.

⁴ P. *bulipattaya*. W. has a note to this: "The tray or bowl in which food, flowers, etc. are presented to spirits at the performances of magical rites". P. *patti* may mean "tray", but for "bowl" we should expect *patta* — ske. *patisar*.

⁵ W.: "Water is generally placed in a coconut shell on the altar for the benefit of the evil spirit".

⁶ P. *japundesa mukkha pata*. W. translates this by: "He went up and stood in the presence of the wizard". That is misleading.

⁷ P. *bhāriyān siddhiyān aukkhayā*. W. interprets the passage quite differently. He translates: "The wizard renounced the Bhāvinisiddhi" and remarks thereto in the note: "A course of action under certain emergencies, prescribed in magical rites".

⁸ Popular tradition places the legend of the incantation described in v. 5 ff. in the Vākirigala-vihāra in the Kegalla District. The magician is mentioned only by his later monk's name of Mayūrapāda. The Vākirigala-vihāra is said to have been called in former times Mayūrapāda-pāya after him. Bm., Report on the Kegalla District, p. 46.

12 fulfilment of his wish. Thereupon his companions were content and urged him to come to Anurādhapura and carry out
 13 his consecration as king. "What boots me the royal dignity now that I have a maimed body? I will practise asceticism as soon as I have undergone the ceremony of world-renunciation.
 14 Let my younger brother, Māna by name, preserve the inherited reign of Lankā." With that he rejected the royal
 15 dignity which had come to him. Having thoroughly grasped his purpose, his court officials sent people to tell that his younger
 16 brother, At the tidings thereof, the brother came speedily hither, sought out his brother, fell at his feet, wept and grieved
 17 sore and betook himself along with the elder brother, to Anurādhapura where in accordance with the purposes of the
 18 elder (brother), he took over the crown. Hereupon he betook himself to Abhayagiri and doing reverence, besought the ascetics for admission for his brother to the ceremony of world-renunciation. Thereupon the ascetics carried out with the cripple the ceremonies of world-renunciation and of admission
 20 into the Order without regard to the regulations¹. The Ruler built for him the superb pariveṇa Uttaravatī and made him
 21 head of the pariveṇa. He placed under him there six hundred bhikkhus, gave him the seven supervisory officials² and the
 22 five groups of servitors³. He gave him further assistants who

¹ According to the Vinaya (Mahāvagga I. 51 — Vin. ed. Oldeberg I. p. 91) cripples are not admitted to the Order.

² P. patibhāra sifū. According to Abhp. 1018, patibhāra is equivalent to *desarupakāra*. That is too narrow an interpretation if it is a mere here of "seven patibhāra". The word probably means in general a treasury official. In fact the Mihintale tablet A (line 20-21) enumerates seven of these: 1) *utcherpiranthesavād*, 2) *nigam-jefu*, 3) *ā-kāmiyā*, 4) *pasat-kamiga*, 5) *utcher-lepi*, 6) *kunyad-depa*, 7) *karayapu-nisnava*. For attempts at explaining these difficult terms see Wickramasinghe, E.S. I. 101. In slab B, line 5 an eighth is added, *stalayin-gamank*. The *nigam-jefu* mentioned here in line 4 corresponds probably to the *nigam-jefu* in A.

³ Cf. 67. 58, as well as 68. 5. In the last passage, in addition to the five groups of servants, ten others are also distinguished. W. says in a note to our passage that the five mean "carpenters, weavers, dyers, barbers and workers in leather". I believe rather that what is meant

were versed in various handicrafts and placed under him the guardians of the Tooth Relic. His (the King's) counsellors were 23 the bhikkhus of the Abhayagiri(-vihāra) and the King protected the people wholly according to his (brother's) advice. But certain people who were of his lineage, but had no desire 24 for world-renunciation, dwelt as they liked and were addressed by the title of "Great Lord"¹. From the pure race 25 of this King Mānavaṇṇa versed in the law and in statescraft, that was propagated in sons and grandsons with Aggabodhi² 26 at the head, that was first among princely dynasties, there went forth sixteen (sovereigns) of equal birth who held legitimate sway in Lākṣā.

The monarch Mahinda had two (cousins) daughters of his 27 mother's brother. These fair (maiden)s were known by the names of Devāla and Lokita. Of these two daughters, Lokita 28 conceived by the son of her father's sister³, the handsome 29 prince Kassapa by name, two sons called Moggallāna and Loka⁴. The elder of these, versed in all the ways of the 30 world and the Order, known by the title "Great Lord", 30

are workmen as enumerated in the Mihintale tablet B, line 7 ff. We have no idea it is true, of the principle on which the division of these servants into five or ten groups was made.

¹ P. *mahāgūmīpādāgūtī* = Skr. *mahāśāṇipādācāra*. On the title *kutiyoti* = P. *śāṇī* used of bhikkhus see note to 52. 10.

² Aggabodhi V. It is true he is not mentioned by name in the list of kings in the Culavagga, perhaps owing to a gap in the text. See above 48. 1 H. It should be noted that here the King, father of Aggabodhi, is not called Māna as in 4. 14, but Mānavaṇṇa. Cf. note to 57. 3.

³ P. *mātulatājī*. I am inclined to assume that *mātulā* here is used in the sense "father's sister". This would bring us back to the family tree as Sri Lanka has drawn it up in the Index to the Mava. Kassapa, the husband of Lokita, would then be the son of Mahinda V. (56. 10), later King Viñkamabodhi I. (56. 1).

⁴ I take *Moggallāna* or *Jakkha* for a disengaged compound. The change into *Moggallānabodhi* of the Col. Ed. is suggestive, but gets no support from the MSS.

⁵ This title apparently customary in Ceylana is derived according to 46. 60 from Dappula I.

zealous in the service of the community, a habitation of many choice virtues, took up his abode in Rohuya.

31 A grandson of King Dāthopatiśa¹ who had undergone the ceremony of world-renunciation in the Order of the Holy Buddha,
 32 dwelt full of faith, practising asceticism, controlled by discipline,
 selfcontrolled in spirit, as hermit in a solitary spot. The
 gods who had pleasure in him, praised everywhere his virtue.
 33 When the Ruler of Laṅkā heard of his excellence, the fame
 of which had spread everywhere, he sought him out, bowed
 34 before him and sought to gain him as his counsellor². But as
 he would not, he besought him again and again, bid him
 fetched and made him take up his abode in a finely built
 35 pāśāda. The King who prized highly the excellence of the
 Master of the ascetics, as long as he dwelt there, ruled the
 people in justice, walking in the way marked out by his ad-
 36 vice. But because the Master³ among ascetics in consequence
 of the invitation given him in honourable fashion by the
 Master of Laṅkā, had of his pity forsaken the mountain world,
 37 and having gathered bhikkhus round him, had taken up his
 abode there, (the pāśāda) got the name of Selantara-
 38 saṅgha. Since that time the sovereigns of Laṅkā make a
 bhikkhu spend the night in a small temple⁴ of the gods and

¹ It is impossible to determine whether Dāthopatiśa I. or II. is meant here.

² The inf. *kittī mīmāsaṇīyam*, "to give him counsel" is governed by *ādīkappaṭi* in v. 34 a. Which King of Laṅkā is meant we do not know. Perhaps Mahārāma? The fragment vv. 34—39 has evidently only the object of leading from Mahānāga from whom Kitti is descended on his father's side, to Dāthopatiśa from whom he is descended on his mother's side through Lokitī (v. 41).

³ P. *selantara* S.I., "rock interior" (perhaps == "rock cave") with reference to the name *Selantara-saṅgha*. Cf. *saṅghatī* in v. 37 a.

⁴ P. *dāpāṇī*. Cf. skr. *pāṭī* "but". The whole passage is very curious. We are told here of a *mūḍhāśāra*, that is (according to v. 39) of the position of a premier and highest counsellor (cf. *mūḍhāśāra*, fn. 34; 50, 151). It is held by a bhikkhu who must be confirmed in it by a kind of oracle. This confirmation again is granted by the demigods, another proof of the way in which Buddhism is interwoven with popular ideas.

place him, if he has found favour with the deity, in the leading position and when they protect Order and people, they 39 act according to the counsel of the ascetics who hold the leading position.

By Prince Bodhi of the line of Dāhapatissa to Princess 40 Buddha of like lineage conceived a daughter, Lokita by name, 41 distinguished by most excellent marks. Afterwards she was wedded to the able Moggallāna. She conceived by him four 42 children, Kitti, the princess Mitī, Mahinda and Rakkhīta. The eldest son (Kitti) was (already) in his thirteenth year a 43 plucky hero, and extremely skilled in the use of the bow. Swayed by one thought alone: how shall I become possessed 44 of Lankā once I have rid it of the briers of the foes? he dwelt in the village called Muṇasala.

A powerful man known by the name of Buddharāja, quar- 45 relled at that time with the general Lokā¹. He fled in haste 46 to the district called Cūgasāla and living there by every means made subject to himself many people, such as Kitti and others, he dwelt together with numerous warlike kindred at 47 the foot of the Muṇya mountains where he was difficult to reach. To him there came a distinguished astrologer² Saṅgha 48 by name, and portrayed the character of the prince (Kitti) in favourable fashion. "The eldest son of the Great Lord 49 (Moggallāna), who bears the name of Kitti, carries on him the marks of power and is gifted with insight and courage. Even in Jambudīpa he would, I believe, be capable of uniting 50 the whole realm under one umbrella, how much more so in the Island of Lankā!" When the other heard that, he made 51 the resolve to support the Prince and sent people to the Prince. When the illustrious hero heard their message, he 52 for fear that they might hold him back, left the house without

¹ The Loka described in 67. 1 as *cūgasāla*, W. inserts here the words: "who ruled Rohana". That is not in the text, but it is correct as far as Loka resided in Rājāvagāma. It is also not said that Buddharāja was a "prince".

² P. *sāṃśeṣaśāḥśākyata*, lit. a chief of the s. Cf. skr. *sāṃśeṣaśākī* BR, s. v. nr. 2.

53 his parents' knowledge, with nothing but his bow and seeing
 54 all kinds of favourable signs, he prudently betook himself in
 55 haste to the village of Sarvagigapitîhi. While sojourning there,
 56 the hero sent away his servants and captured the village
 57 of Bodhivîla then in possession of the opposite party¹. There-
 58 upon the arrogant general (Loka) sent his army thither; it sur-
 59 rounded the village and opened fight². The prince who full
 60 of impetuous courage, fought with his soldiers against them,
 61 scattered them in all directions, as a stormy wind (scatters)
 62 cotton. He then betook himself, knowing the opportunity, to
 63 the Cappasala district and during his sojourn there brought
 64 the whole region of Malaya into his power. Even now the
 65 general³ sent off his army over and over again, but as he
 66 could not gain the upper hand, he became furious. A son of
 67 the henchman Kittî⁴ dwelling in Makkhakusdrûsa, a powerful
 68 man known by the name of Devimalla, now came hither, ac-
 69 companied by kinsmen and friends, at the head of many people
 70 dwelling in Rohagu, and with reverence sought out the Prince
 71 (Kittî). He able and famous, at the age of fifteen girt on
 72 his sword and demanded the dignity of ādipâda. Thereupon
 73 he betook himself with a mighty force to Hiravînayaka and
 74 built there on the Itemaya rock a stronghold. Thither too the
 75 general⁵ sent his army, but as he did not stay victorious in
 76 battle, he gave up the idea of renewing the war. The ruler
 77 Loka⁶, the army's commander, now forsook this his world,

¹ Namely of the general Loka.

² The dub. *sangamîya* with *senîmabhi* (instead of the acc.) is irregular.

³ P. *senîbhi* is like *senau* a synonym of *senapati*. The title of "King" is never awarded to Loka.

⁴ See above 56, 24, 31.

⁵ P. *cumupati* stands in the text and v. 64 *cumapati*, both synonymous for *senapati* (Loka).

⁶ In their list of Rennia S. and R. correct *lakshmîtha* into *lakshmîna*. That is certainly wrong. Without doubt a pun is intended with *lakshmîtha*, and the form *Lokâvîtha* corresponds to the *Lokâvîtha* of the Simbalese sources. Another pun is that with *Loka*. The word is contained in the name, in *lokam enayu* "his world" or "his people" and in *paratata*.

and in the sixth year of his reign his goal was the other world.

Now a Chief of the Kesadhiñus¹, Kassapa by name, got 65 the upper hand of the people and carried on the government in Rohaya. At the tidings of this the Coja general, armed 66 for war, set out from Palutthimagara and marched against Kâjaragâma. But the Kesadhiñu scattered the forces of the 67 Damilas in a battle, set up guards at the frontier of Rakkha-
pasâga², and then the hero proud of his victory, returned 68 with his great army and entered Kâjaragâma. When the vi- 69 gerous³ Adipâta (Kittî) heard all this, he quickly equipped 70 an army, to overwhelm the Kesadhiñu. When the latter had 71 tidings of this he advanced full of pride with besetting troops from Kâjaragâma to Sippatthalaka⁴. But when the invincible 72 Prince (Kittî) at the head of many of the inhabitants of Puncyojan⁵ and other districts drew near, he betook him- 73 self, perceiving that many of the dwellers in his own district were averse from war, (and) believing that a battle here would be difficult, to Khadirangaji⁶. With a great army 74 the royal youth (Kittî) aged sixteen years, entered at once free from all fear, into Kâjaragâma. Having ruled Kohawa 74 six months, the Chief of the Kesadhiñus full of bitterness,

¹ Here we meet for the first time with the remarkable expression so frequently used later of *kesadhiñu*. W. translates *kesadhiñuyaka* by "the Chief of the Hair Relic". But *uñyaka* is used here in the same way as in *superañcharikñayaka*, n. 40, for in the sequel *kesadhiñu* is used alone. Cf. on this title the "Introduction" III.

² W. suggests doubtfully *Rukvâna*.

³ P. *uttirñdhâtu*. The word *dhâtu* at the end of a *baburî* compound often means "kind, nature, peculiarity, character" and is much, almost exclusively, used periphrastically. Thus in *anuddhâtu* "of similar kind". JuCo. II. 81²¹; *uddhâtuññukar* "defined" JuCo. I. 488²²; *budhârdhâtuñka* "hard of hearing" JuCo. II. 62²³.

⁴ See also 58. 7.

⁵ Now Pasdu-Kurnâ, east of Kalutara, in the province Sabhigâ-
mava. The P. word *sañjut* is frequently used quite in the sense of
the Sinh. *äründ*.

⁶ See also 68. 30.

75 marched thither to battle. But the army of the royal youth (Kittî) engaged him in hard battle and the mighty one captured the head of the Chief of the Kesadhâtu.

76 Having reached the age of seventeen years, the Prince the glory of whose great fame had spread on every side, who was extraordinarily skilled in the use of the many expedients such as kindness and the like had freed the whole of Rohana from the briers of the foe.

Here ends the fifty-seventh chapter, called "The Subjugation of the Enemies of Rohana", in the Mahâvârpa, compiled for the serene joy and emotion of the pious.



CHAPTER LVIII

THE ADVANCE TO ANURĀDHAPURA

The name *Vijayabāhu*¹ of the Prince wise in statecraft, 1 who now found himself in the position of *yuvrāja*, was known everywhere. Gifted with abundant knowledge, he had the 2 drums beaten for his entering on the government and placing numbers of his followers in befitting positions and applying 3 the four methods² of warriors for the destruction of the Colas who were ravaging Rājapūtha, he took up his abode there (in Rokaya). When the Cola King heard of that, he sent off 4 his Senāpati who was then in Pulatthinagara, with army and train. As Vijayabāhu recognised that the (Cola) general who 5

¹ Kitti adopts this name when he wins his claim to the throne. In the rock inscription of Ambigamūra (BETA, ASC Ann. Rep. 1910–11 = III. 1915, no. 196; WICKERHAUSER, EZ, II, 202 ff.) the king calls himself Sirisangho Vijayabāhu. He names as his parents Abhi Salumeyan and Dev Gou, names which seem to have been taken over mechanically from the Rāju-mūlīgāvī inscription of Polonnaruva on the introduction to which that of the Ambigamūra inscription rests (See note to D4, 1). Important for the history of the reign of Vijayabāhu I. is the Tousil inscription of Polonnaruva dealt with by C. RAJASĀVANAM MIDLILYAR in JRAS, C, Br. xxix, no. 77, 1924, p. 266 ff., and recently also by WICKERHAUSER, EZ, II, 242 ff.

² According to Abhp. 346 the dharma *upāya* the four means of success are *bheda* "division (of the enemy)", *dṛḍyā* "open war, offensive", *vīra* "friendly negotiations, treaty" and *cāṇḍālī* "gifts, bribes". The doctrine of the four *upāya* is also well known in Sanskrit literature. It is found in the Mahābhārata, in the Āmarakosha, in Hemacandra's Abhidharmacintāmaṇi, in the Yajñavalkyasmṛti, in Manu, 3, 109 (BR. a. v. doppelseite 11). Finally they are enumerated in Kusātalya's Arthashastra 2, 10, 28: *upāya* *śwāpapraṇāmabheda* *upāya* as a method of royal policy. See J. J. MEYER, Das altind. Buch vom Welt- und Staatsleben, p. 106.

had advanced close to Kājaragūma, could scarcely be defeated, he withdrew into the mountain jungle. The (Cola) general plundered Kājaragūma in haste, but as he could not stay there, he betook himself again to his province. Thereupon the Mahādipāda¹ came hastily from Mulaya and besieged Sippntbalaka² with strong forces. The King (Vijayabha) sent to the King in the Nāmāñña³ country numbers of people and much costly treasure⁴. Then arrived in the harbour many ships laden with various stuffs, camphor, sandalwood and other goods. By all kinds of valuable gifts he inclined the soldiers to him and with large forces at his command, he took up his abode in Tambalagāma⁵.

All the inhabitants of Rājaratna grew hostile to one another and paid no further tribute. The adversaries of the Cola King full of arrogance, left his commands unheeded, ill-treated the appointed officials and did what they pleased. When the Cola Monarch heard this, he was filled with rage and he sent off one of his henchmen with a great army. The latter landed in Mahātītha, slew many people here and there and subdued the inhabitants of Rājaratna. Later on he came then, cruel in his commands, to Rohapa and fell upon it with

¹ The title mahādipāda belongs to Vijayabha in his position of yuvācāja.

² See 57, 70.

³ Name for Duruna. Note that Vijayabha from now onwards is called rāja.

⁴ P. सर्व धनायते. The word सर्व is here (as also in v. 21) used as an adjective (see skr. वर्ण, BR. s. v., 4); धनायते which is also used in v. 10, is nearly always a mere paraphrase for धना.

⁵ A Tambalagāma lies (Census of Ceylon 1921, II, p. 162) in the Hinidum-Pattava of the Galle District not far from Babugangala on the upper Gienganga. If this is our Tambalagāma that would mean that the centre of gravity of Vijayabha's influence was in the west of Rohapa, on the borders of Unkkāgūla. The fact that the troops which Kittī led against the Kaudātu Kassapa, came according to 67, 71 chiefly from the Pūtneyāvana-rājya supports this. It is supported too by the further development of events. The Tambai mentioned 48, 78 cannot be identified with the Tambalagāma of our passage.

his army like the ocean which has burst its bounds¹. Two 16 mighty men, Ravidera and Gala by name, became opponents of the King (Vijayabâhu) and went over both of them, to the Damîja commander. When the general saw them accompanied 17- by a great troop of adherents, he believed Rohana would shortly be in his power.

In the twelfth year (of his reign) the King (Vijayabâhu) 18 put up an entrenchment for the conquest of the Cojas, on the Paluñha mountain² and took up his abode there. The Coja 19 army surrounded the rocks on all sides and a terrible fight between the two armies took place. The King's soldiers 20 annihilated the Damîja army, pursued the fleeing general of the Coja Sovereign and got possession of his head at the vil- 21 lage of Tambavîti³. Taking with them all the captured implements of war, together with draught animals and chariots 22 and all valuable treasures, they showed it (the head) to the

¹ I feel bound to keep to the text *ajjhattarîtha senaya sambhâna-ehu na vîgama* as adopted by me in my edition. The fact of the second pâda having a syllable too much is of no account. See Cûbiya ed., Introd. p. xii. If one compares the MSS. it is almost certain in the first place, that *ajjhattarîtha* and *sambhâna* are right, since they have been preserved in all groups of the MSS. The only question is as to what comes between the two words. The Col. Ed. with *ajjhattari seneso na bhâna*⁴ follows closely the MS. S. 3. But what is remarkable is that this MS. is here quite isolated and differs also from S. 7. This looks as if we had to do with an arbitrary alteration on the part of the copyist. And how is *ata* or *ato* in all the other MSS. to be explained? I think thus: In the archetype a *tava* was added by mistake to *senaya*, intended originally for *gatvâ* in pâda n. In group 3. 1, 2, 4 the word is inserted besides *senaya*, in S. 6, 7 it has ousted this entirely.

² P. *Palatthapembâda*, identical with the *Palatthangiri* mentioned 55. 23. As this occurs here in association with *Mârungulîka* (see Note to 48. 129), the mention of the Palatth mountain would take us to the west of Rohana, to the borders of Dakkhinadesa. Mr. Howard however is inclined to identify it with *Palatupama*, 6 miles East of Tissamahâràma, ASG. 1028, p. 17.

³ If this is the Tambavîta in the Parankum Kôra of the Kegalla-District, the pursuit must have extended far to the north, into Dakkhinadesa. That is also not unlikely, for up to his occupation of Puntihimagam Vijayabâhu evidently meets with no further resistance.

King and spoke to him (thus): "It is time to march to Pulatthiningara." When the Monarch heard these words of his followers he betook himself now with large forces to Pulatthiningara. When the Cōja Sovereign heard of all these events he was overcome with fury, and as he desired to capture the Monarch (Vijayabahu), the hero went in all haste himself to the harbour on the sea-coast and sent a still larger army to the Island of Lankā. When the Ruler (Vijayabahu) heard that he sent off his general with a great force to fight with the Cōja army. The general marched to the neighbourhood of Anurādhapura and gave the Damilas here a fiery battle. There fell in this fight many warriors of the Monarch and still more of the inhabitants of his kingdom came into the power of the Damilas. Thereupon the Monarch abandoned Pulatthiningara and betook himself in haste to the district called Villikābā. Having removed the two officials who were placed over this district, he took up his abode there, gathering his soldiers. On the tidings that the Cōja general was pursuing him, he betook himself, aware of the right time¹, to the rocky hill of Vātagiri². At the foot of this mountain he built a stronghold and fighting, kept the Damilas three months at bay.

The younger brother of the Chief of the Kesadhbāhus³ who had been slain earlier in battle, had meanwhile gathered together a large troop of adherents and nursing wrath in his heart at the slaying of his brother, he raised the whole district of Guttasālī⁴ in rebellion. Thereupon the Sovereign of

¹ That is, he knew well that the time for open resistance to the Cōjas had not yet come.

² From 60. 39 it is clear that Vātagiri was situated in the province of Dakkhinadeva. Thus Vijayabahu retires not as one might expect, eastwards or south-eastwards over the Mihaveliganga but to the south-west. Evidently he seeks to regain the base in the borders of Hulangā and Dakkhinadeva from which he started. Vātagiri is no doubt the mountain Yakrigala in the Galboda Korale of the Kegalla District. Bell. Rep. on the Kegalla District = ASG, viii, 1898, p. 46.

³ See above 51. 63 ff.

⁴ See note to 51. 109.

Lankâ marched thither in haste with a large force and set up an armed camp at the place called Muccathala. Then when he had driven his foe in flight out of the stronghold Kbadra-gapi¹, he chased him, still fighting, from Kubulagalla. He left his ample possessions together with wife and child as well as his troops in the lurch and fled in haste to the province occupied by the Colas. Thereupon the Lord of men (Vijaya-bâhu) took to himself the whole of his possessions and betook himself to Tambalagâmu² where he erected a new stronghold. In the course of time he went to the town called Mahângalulu³ and sojourned there arming his troops to fight with the Colas. Thereupon the King summoned two of his henchmen and sent them with large forces to Dakkhinadesa⁴ to subdue the inhabitants there. Another pair of able officials at the Sovereign sent to the coast highroad⁵ to destroy the arrog-

¹ See above 57. 72.

² After Vijayabâhu had protected his rear by subduing the rebellion in Guttasâlî, he returns at first to the position which is to serve him as basis for his future operations (see note to 58. 10) and strengthens it by fortifications. He next locates himself to the place which may now be looked upon as the capital of Rohana, to make further preparations for the Cola war.

³ According to native tradition we must look for Mahângalulu on the lower Vulture-ganga, N. W. of Ambalantota where to-day there are extensive rice-fields similar to those of Tissamahârâga (H. W. Coomaraswamy, Notes on Ceylon Topography in the Twelfth Century II, from a proof-slip which I owe to the courtesy of the author). In agreement with this is the statement in v. 10 of the Mâsikula-sudesa that the river on which the town stood was the Karâvîhi. Mr. Jayawansa of the Colombo Museum drew my attention to this passage. The Commentary explains the name of the river by *râsa-kôya*, which is the Vulture-ganga.

⁴ H. W. Coomaraswamy (Notes on Ceylon Topography in the Twelfth Century, JRAS. C. B. Nr. 75, 1922, p. 64) rightly stresses the fact that *dakkhinapatha* does not mean "southward" as translated by W. but is the same as *dakkhinapatha dravya*.

⁵ P. *dakkhinapatha* "hard" is in a good sense, as much as firm, enduring, energetic.

⁶ Vijayabâhu's strategy is clear. He attacks the position of the Colas from two sides: from Dakkhinadesa in the direction of Anurâdhapura and eastwards from the mountains in the direction of Polonnaruva. The

42 since of the Cojas. The officials sent with large forces to Dakkhinadesa, took the stronghold at the village of Mubunnaru,
 43 further Badalathala, the stronghold at Vāpinagura, Buddha-
 44 gāma, Tilagulla, Mahāgalla and Maṇḍagalla¹. When later

"coast highroad" I would identify with the old road which avoiding the hill country, led from Mahāgāma to Battala or Muhaṇatota on the Mahaveliganga not far from Polonnaruwa. I am inclined to look upon the embankment called Kalugalbūma which is crossed between Kiriyanakumbura and Mahnoya by the Pasuru-Batthalum road as the remains of this road. The road does not run along the sea, it is true, but it runs from coast to coast, from Mahāgāma to Muṇṭibhu. It is doubtful whether the southern part of this road led over Battala. The Rājamatralayaya Bible informed me that one can recognise the southern continuation of the Kalugalbūma further east at Kadiyangoda and that the road runs from here beside an old beaten elephant track direct to Mahāgāma. At any rate the northern continuation of the Kalugalbūma does not lead to Mahiyangana, but leaving this to the left, it seems to lead by Dolagalela direct to the Mahaveliganga. Thus this highroad must be distinguished from that which runs from Mahāgāma by way of Kaduraguma, Battala, Medugama, Bible to Mahiyangana and from there along the Mahaveliganga towards the north. I myself found remains of this road in Bible, other remains might perhaps come to light at Alut-navum (Mahiyangana) behind the hospital. Vijayabūha apparently took advantage of a civil war raging at that time in the Coja country. It ended with the accession to the throne of Kaluttunga Coja I. in A. D. 1069—70. H. W. Coomaraswami, H. C., p. 36.

¹ The topographical identification of the greater part of these localities we owe H. W. Coomaraswami in the treatise cited above (note to 68, 39). Of the names occurring here the following are mentioned elsewhere: 1) Badalathala, 2) Boddagāma, 3) Tilagulla and 4) Mahāgalla. Mubunnaru and Vāpinagara are doubtful. Badalathala has been identified by Coomaraswami (following Pāṇikarī) with Hatukagoda in the Thalawadele Korale West of the Kurunegala District. Stoerz on the strength of the mention in an inscription of the Budgam-vihāra (ASG, 1908 = 8, T. VI, 1918, p. 14-15) considers Boddagāma to be Menikdeva-Pura of the District Matara North, where the two roads leading from Karunegala and from Nalanda to Dambul approach one another, and Coomaraswami supports this assumption. As to Tilagulla, Mr. Coomaraswami refers me by letter to Talagalle Eli in the Kattuvannai Korale of the Kurunegala District. According to 68, 44 it is at least certain that it was situated in Dakkhinadesa. For Mahāgalla see note to 44, 3.

they had also taken Anurādhapura, they brought the whole kingdom into their power and pushed forward to Mahātitttha. The two generals set out to the coast highroad, plundered 45 Chagāma¹ and other armed camps here and there, and when 46 later they had got near to Pulaththinagara, they sent messengers to the King that he should speedily come hither. When the Ruler heard of the extraordinary deeds of heroism 47 accomplished by the generals whom he had sent in two directions, he aware of the time being propitious, equipped 48 his whole army and experienced in methods of war, he left the town (Mahānāgahula) to exterminate the Celas. During 49 the march the Sovereign set up a camp on the (Mahāvālukha)-gangā not far from the Mahiyangāya-thūpa² and took up his abode there for a time. Afterwards the great hero aware of 50 the opportunity, betook himself to the neighbourhood of Pulaththinagara and set up here an extremely strong fortification. But all the warlike, valiant Celas who were to be 51 found here and there, gathered together in Pulaththinagara to make war. The Celas came forth from the town and engaged 52 outside in a great battle, but they were beaten and returned to the town. Then having secured all the gates of the town, 53 they carried on with great strenuousness a terrifying fight from bastions and towers. For a month and a half the great 54 army of the Monarch kept the town surrounded but could not subdue it. The great heroes, the great fighters, the great 55 warriors of the Great King, the mighty ones with great pride, Rāvidera, Cala³ and the others sended the walls, broke furi- 56

Finally Muydagalla is according to Mr. C. — Mahanadagalla in Hiriyala Halpitiya N. E. of Kurunegala. A Madagala is also marked on sheet F. 9 of the map (less one mile to the inch) 5 miles S. S. W. of Anurādhapura as name of a mountain. All the evidence points, at any rate, to the progress of the operations against Anurādhapura from South to North through Dakkhinadesa.

¹ Chagāma or Chaggāma, it seems to me, has not been identified with certainty. That it was situated in eastern Rohana is clear from 76. 3.

² See note to 51. 74.

³ It was stated in v. 10 that these two generals had gone over to

ously into the town and at once exterminated all the Damis̄as
 57 root and branch¹. After King Vijayabahu had thus achieved
 the victory, he the discerning one, had the drums of his
 58 dominion beaten² in the town. But when the Ruler of the
 Colas heard of this destruction of his army, he thought: the
 Sibalas are (too) strong, and sent out no further army.

59 When the hero the discerning one, who had utterly de-
 stroyed the best of the proud Colas, had placed the whole of
 Rājarañña on a sure foundation³, he the best of kings, greatly
 rejoicing, advanced in the fifteenth year (of his reign) to the
 greatly longed for, the best (town of) Anurādhapura⁴.

Here ends the fifty-eighth chapter, called "The Advance to Anurādhapura", in the Mahāvamsa, compiled for the serene
 joy and emotion of the pious.

the Colas. It would seem that later they again acknowledged the so-
 verignty of Vijayabahu. Or we have to do with a mistake of the
 compiler.

¹ P. *mālīgaccaṇa aghātīyūj*. I think we have to take *mālīgaccaṇa* as adverb. Cf. III. 250 m. *samābhānu* "radically removed", or also m. *kar-*
 D. III. 67¹² E. 68¹. Of the overthrow of the Damis̄as by Vijayabahu
 the Ambagamavā inscriptions (see note to 58. 1) says: "through his own
 courage he drove away the whole darkness of the Damis̄a forces and
 brought the whole of the Island of Rañña under his umbrella" (line 23).

² I. e. he made known by beat of drum that he had ascended the
 throne.

³ P. *susādhu* (adv.) *thaṇītakāraṇājorūpha*. We have here no doubt
 in *Rājarañña* the name of the province freed from the Damis̄as. See
 note to 56. 22.

⁴ The fact that the King entered Anurādhapura is mentioned in the
 Tamil inscription of Polonnaruva line 7—8; cf. note to 58. 1.

CHAPTER LIX.

THE BESTOWAL OF FAVOURS

With the protection of Lankâ in the vicinity of the sea 1
 the King charged powerful followers, acknowledged warriors,
 in regular turn¹. Since for the festival of the royal consecra- 2
 tion¹ a pâñâda and many other things had to be prepared,
 he (likewise) charged one of his followers with this and after 3
 he had there² done reverence to the various places deserving
 of honour, he returned; after a sojourn of three months, to
 Pulatthiningara.

A troop leader known by the name of Adimalaya rebelled 4
 quite openly against the Monarch and came, the deluded one,
 hither with all his troops to fight, as far as the village known 5
 by the name of Andu, in the vicinity of the town. The Ruler 6
 of Lankâ marched thither, destroyed the haughty one³ and
 returned to Pulatthiningara after bringing his troops into
 his power.

From the time that he was yuvarâja, the wise Prince,⁷
 that best of men, had seventeen years chronicled in writing⁴.

¹ I read *prajigâdîm* and take the accus. in an adverbial sense. His followers had to take over alternately the protection of the coast. The Col. Ed. has *prajigâdîp* and W. accordingly translates: "having (before) instructed them in their duties".

² I should prefer now to put *abhisekamâgaleftthi* in the oratio recta.

³ Namely in Anurâdhapura.

⁴ Pan on *vidhârîta*, *vidhârâya*. For the meaning of "annals" cf. skr. *kr. + ast.* BB., 8.

⁵ The passage is important, since it shows that annals were kept at court of the events during each year of the reign. The narrative of Vijayabâhu's reign bears in particular a strongly apologetic character.

8 Having betaken himself hereupon to Anurādhapura and well versed in custom, had enjoyed the high festival of the coronation after the manner of tradition, keeping not to evil but keeping firmly to pious action, he, secure¹ (in the royal dignity), had the eighteenth year chronicled. Thereupon he betook himself to splendid Pulatthiñgara and dwelt there,
 9 known by the name of Sirisampabhodhi. He invested his next youngest brother Virabāhu with the dignity of uparaja and distinguished him in the customary way, by making over to
 10 him the province of Dakkhinadesa. On his youngest brother Jayabāhu the Prince² conferred the dignity of an adipāda and bestowed on him the province of Rohaya. But on all his ministers he bestowed office according to merit and directed them to collect the dues in the kingdom in fitting manner.
 11 The administration of justice which had long lain low, the Sovereign a fount of pity, carried out himself, keeping to the law, with justice.
 12 While now the Ruler of men baring rooted out the heaped up briers of numerous foes, ruled his realm of Lankā ever in
 13 most excellent fashion, three brothers, the Head of the umbrella bearers, the President of the Court of Justice and the Chief
 14 of the merchants³ became hostile to the King and betook themselves, in flight, to Jambūlipa. In the nineteenth year
 15 they landed again in Lankā. Together they soon roused re-
 16 volt in the province of Rohaya, the district of Malaya and
 17 the whole of Dakkhinadesa. The prudent (Prince) marched to
 18 Rohaya and the Malaya district, slew here and there many
 19 enemies and when he had thoroughly pacified the country⁴,

Cf. 57, 43, 61, 73, 76; 59, 18, 59; 59, 9, 17; 60, 26, 46, as also the chronological summary of Wickramasuriya, Ed. II. 207-B. It is noteworthy too that the King's coronation is celebrated in the anciently sacred town of Anurādhapura although Pulatthiñgara is the capital.

¹ Pan or offīn, saffron, māsanghīta.

² P. bhūja, the same as khattiya, because the caste of the Khattiyas is exalted from the arms of God Brahman.

³ P. chattagākshasādītha, abhūmīgākshasādīya, sañghivātka.

⁴ P. raw, namely Rohaya tāluk Malaya manzilay.

and appointed officials there, he, the able one, advanced himself with great forces to Dakkhinadesa. The hero there sent 21 on a general of the lineage of the brother of Samapit¹, captured his foes in bitter fight, had them impaled and after 22 freeing Lañkā from the briers (of the rebels) he returned to Polabhinagara which was now devoid of all fear².

At that time the royal consort of Jagatipūla³ who dwelt 23 in the Coja Kingdom, had escaped with her youthful daughter Liliyanti by name, from the power of the Cojas, had embarked 24 in haste, landed in the Island of Lañkā and sought out the Sovereign of Lañkā. When the King heard the story of her 25 lineage and saw from that that she was of irreproachable descent, he had Liliyanti consecrated as his mahest. The Ma- 26 hest conceived by the King a daughter and the Ruler gave her the name of Yasodhara. Together with the province of 27 Merukandara the King gave his daughter to Viravarma. She conceived two daughters. The elder received the same name 28 as her grandmother⁴, Sugata by name was the younger of the two. The King wishful for the continuance of his line, fetch- 29 ed from the Kalinga country the charming young princess of the royal family of Kalinga, Tilokasundari by name, and 30 had her consecrated as his mahest⁵. She conceived five 31 daughters: Sikkhanda, Sumitta, Lokanithi, Ratankarali and Rupavati and a son Vikramabahu, furnished with the marks 32

¹ I believe that by Samapit the foster mother of the Buddha, Mahipajapati, is meant. As she was according to the Cullavagga X. 1 (= Vin. II, 250 E), the first woman to receive the upasampadi she can be described as "the Nun" pure and simple. The general (acira) belonged thus to the family of Gotama.

² Or with the Col. ED *airavatikarī* "free of harm". The MSS. vary. W. refer the word as predicative object, like *vigatakasthala* to *Lokaya*. From the position of the words it seems to me more correct to combine *airavatikarī* with the following *Polabhinagaram*.

³ See 50. 16.

⁴ Like her mātāmāti, the mother of her mother. She was called therefore, Liliyanti.

⁵ Vijayabahu had, therefore, two mahesti, Liliyanti (v. 25) and Tilokasundari.

of future power. Now that he had obtained increase of offspring, his wives won the King's heart¹. Of the other women of the court, except the wives of equal birth², none conceived by the Monarch a fruit of the womb.

34 Now one day as the King surrounded by the throng of his courtiers, gazed on each of his daughters standing there and, versed in signs, perceived on none of his other daughters except on Katanāvalī the sign indicative of the birth of a son 35 (himself) furnished with the signs of power; seized by loving emotion, he called Katanāvalī to him, kissed her on the head, 36 and with tender joy spake to her thus: "This thy body shall be the place for the birth of a son³ who will surpass all 37 former and future monarchs in glorious qualities, generosity, wisdom and heroism, who will be able to keep Lankā ever in 38 safety⁴ and united under one umbrella, who will be in perfect 39 wise a patron of the Order, and who will display an abundant 40 and fine activity". Though repeatedly entreated by the Cola 41 Monarch, the King proud of his family, would not give him his younger sister. On the contrary, he fetched the Pandu 42 King who came of an unblemished line⁵, and wedded to him his royal sister Mittā by name who had been born after him. 43 She bore three sons, Mānūbhuraya, Kittisirimegha by name, 44 and him who was called Sirivallabha. (His daughter) Subhaddā the Ruler gave with ample dowry to Virabāhu and Sumittā 45 to Jayabāhu⁶. To Mānūbhuraya he gave his daughter Ratnam-

¹ I believe that *harmad* which all MSS. have, should be separated into *hara* and *mad*. By *mad* are meant the two queens Liliyatī and Tilokasundari who have borne children to the King. There is no need to change the text.

² That is of course the two Maheśīs. The word *likagāmī*, lit. "women's house" = Harem women, is used for the inmates, like the German "Fräuleininnen".

³ A prophecy concerning Parakkamabāhu the Great, the future son of Katanāvalī.

⁴ The Col. Ed. has here *virāshakya* contrary to all the MSS. while in v. 22 it has *virāshaka*.

⁵ See below note to 63, 16.

⁶ Yimbāhu and Jayabāhu were younger brothers of Vijayabāhu.

vali, the one with the name Lokanīthā to Kittisirimegha (to wife). As the one called Rūpavati had died, he gave to Siri-⁴⁵ vallabhu the princess called Sugalā. When he beheld the 46 princes Madbukasugava, Bhūmarāja and Balakkāra, kinsmen of the Mahesi (Tilokasundari), who had come from Śikhpura¹, the Monarch found pleasure in them and granted each of them 47 befitting maintenance. All of them having enjoyed such honour 48 and distinction, dwelt ever loyal to the Ruler, where they pleased. The younger sister of these princes, Sundari by name², 49 he, concerned for the continuance of his house, gave to Vikramabāhu (to wife). Further he also gave Vikramabāhu 50 the excellent Līlāvati together with (befitting) income, taking pleasure in the welfare of his kindred.

Thus caring for those belonging to him, full of riches, 51 above all bent on kindness, he did what served the good of his kindred and what at the same time was politically wise.

Here ends the fifty-ninth chapter, called "The Bestowal of Favours", in the Mahāvamsa, compiled for the serene joy and emotion of the pious.

¹ Śikhpura is the town which according to the legend (cf. Mhv. 6, 86) was founded in Liṅga by Vijaya's father Śīhabāhu. Jālu borders in the north on the Kalinga kingdom, the home of Tilokasundari, we must be inferred from Mhv. 6, 1-6. The south-eastern district of Chutiā Nagpur to the west of Bengal, is still called Singhbhūmī.

² All the MSS. have the form *Sundari* with the single exception of S. 7, which has *Sundarti*. The latter is confirmed by an inscription. In the rock inscription of Dīnabhūgala (BZ. II, 194 ff., 194 ff.) the Queen calls herself *Sundara-mahadevi*, consort of the King Vikramabāhu (i. e. Vikramabāhu) and mother of Geju-bāhu-deva. In the course of the inscription she refers to a meritorious work which she had performed in the reign of her husband's predecessor Jayabāhu.

CHAPTER LX

CARE FOR THE LAITY AND FOR THE ORDER.

- 1 The Ruler chose people of good family whom he had all around him¹ and, as was customary, charged them with his protection². In Pulatthina-garâ he had a high and strong wall built, provided with many bastions, well faced with stucco, defended round about with a long, broad and deep trench and equipped with high parapets³ difficult for the foe to reduce.
- 4 As the number of the bhikkhus was not sufficient to make the chapter full for the (holding of the) ceremony of admission into
- 5 the Order and other acts, the Ruler of men who had at heart the continuance of the Order, sent to his friend, the Prince Amuruddha⁴
- 6 in the Râgadâna country messengers with gifts and had fetched thence bhikkhus who had thoroughly studied the three

¹ P. *sabba samâdîya*, overlooked in W.'s translation.

² They were his permanent bodyguard. P. *gathâvâraṇa* "as was customary" like the skr. *guthâcâram*, with the same meaning. IR, s.v.

³ P. *paththayâla*. The word occurs again M. II, 165 as the designation of a part of a hermitage and in the combination *-âla cañâmâ*. The skr. *sthanâla* = *pa-thayâla* means "a level door, bare door". What *paththayâla* is in a fortification cannot be determined. Unfortunately the descriptions which Knudsen's *Arthâśâstra* 2, 3, 21, gives of the construction of a fortress, are so obscure and difficult that they do not help us further.

⁴ King Amuruddha of Bugus, the national hero of the Burmese, was crowned in the year 1000 (Pawang, Hist. of Burma, p. 22). There are chronological difficulties about Amuruddha's being the contemporary of Vijayabâhu I. The assumption is probably an arbitrary one on the part of the author of our part of the Mahâvâsîka or of his source. That Vijayabâhu fetched bhikkhus from Burma is confirmed by the Tamil inscription of Polonnâruva mentioned above (note to §8, 1). The fact is also related in Pâjâv., Rajiv., and Nik..

Pitakas, who were a fount of moral discipline and other virtues, (and) acknowledged as theras. After distinguishing them by costly gifts, the King had the ceremonies of world-renunciation and of admission into the Order repeatedly performed by them and the three Pitakas together with the commentary frequently recited and saw to it that the Order of the Victor which had declined in *Lankā* again shone brightly. Within Pulathinagara he had many charming vihāras built at different places¹, made bhikkhus who belonged to the three fraternities², take up their abode there and gladdened them by abundant (gifts of the) four necessities. After building a vihāra beautiful by reason of its threshold pillar³, provided with wall and trench, beautified by a splendid five-storeyed pīṭāda, well equipped with charming rows of dwellings round about, filled with people⁴, provided with a roomy, superb, sumptuous gateway⁵, he, holding precious above all things the three (sacred) objects, made it over to the bhikkhus dwelling in the three fraternities. For their support with food he granted to the community the whole district of Ājīśvara⁶ together with the canal diggers' dwelling there. To several hundred bhikkhus he assigned dwellings there, supplying them regularly with the four necessities in ample

¹ P. *pudassawin tabig hibig*, equivalent to *trāṇavīśaśāmī padase*.

² See below note to 60. 66.

³ It is doubtful whether *ekabhattamūla* is to be understood as a dvayavā or as a talpasaṅga compound. At any rate what is meant is the whole frame of the entrance gate on which great care was expended in the buildings of Ceylon.

⁴ What is meant probably are the monastery servants who were present in great numbers.

⁵ P. *gāmara* here probably the main gateway of the whole establishment.

⁶ Now Elahera in the Matale District, N. E. of Nalanda on the Ambunganga. *Bal., ASC. 1910-11 = X. 1914, p. 42; ASC. 1911-12 = III. 1915, p. 66.*

⁷ P. *neffīlī* "one who makes conduits for irrigating rice-fields" (Culikens). Cf. *mēkkā hi māyālī neffīlī* Th. 80, 146; Theng. 19; M. II. 105. These people had to keep in order the rice fields granted to the monastery. W's translation "the chiefs of the people who dwell there" is wrong.

16 measure. After building for the Tooth Relic a beautiful and costly temple¹ he instituted permanently for the Tooth Relic a great festival. Holding himself aloof from intercourse with a large circle², he translated the Dharmasaaingha every morning 17 in the beautiful preaching-hall³. While instituting many offerings of sweet-smelling savours, flowers and the like with dance and so forth, he was wont joined with him in faith, to worship the Enlightened One with bowed head. The many scholars⁴ who came from Jambudipa and who were worthy of a gift, the mighty Monarch who was a hero in giving, gladdened 18 19 with gifts of money. For the preachers of the true doctrine he instituted offerings of divers kinds, and rejoicing ever at the merits of the doctrine, made them teach the true doctrine. Thrice he dispensed alms to the poor of a weight 20 equal to that of his body⁵ and on the Uposatha day he kept 21 the Uposatha vow in blameless fashion. Every year the Sovereign instituted a Daujissara offering⁶; he had the Tipitaka 22 copied and presented it to the bhikkhu community. By the sending of costly pearls, precious stones and other jewels, he reverenced, sparingly many times over, the sacred Bodhi 23 Tree in Jambudipa.

24 Envoy sent by the Kappata Monarch⁷ and by the Cola 25 King came hither with rich presents. They sought out the Monarch. He was greatly pleased therat and after rendering 26 both embassies what was their due, he sent at first⁸ with the

¹ Confirmed by the Tamil inscription cited above 88. 1.

² P. *saṃvādīgītā*, the sense meaning as Dic. 4. 149¹², here a pun on *dharmasaṅgaṇī*.

³ P. *dhammaratnaṭala*, synonym for *dhammasāgha*.

⁴ P. *śāstri*, plur. *śāstriya*. At the end of a compound, Mhs. 85. 44 with the meaning "skilful in" etc. 1. Sg. *śāstri* Mhs. 26. 29.

⁵ Confirmed ugala by the Tamil inscription of Polonnaruva 1. 11.

⁶ The origin of the name is unknown. All we know from parallel passages (52. 8; 53. 30) is that it was also dispensed to wandering beggars and artists.

⁷ See note to 53. 12.

⁸ P. *tess* (i. e. of the two embassies) only 1st first). The envoy of the Cola King were thus at first retained.

Kappāta messengers his own envoys to Kappāta with choice gifts. But the Colas maimed the noses and ears of the Sihala 27 messengers horribly when they entered their country¹. Thus 28 disfigured they returned hither and told the King everything that had been done to them by the Cola King. In flaming 29 fury Vijayabahu in the midst of all his courtiers had the Damila envoys summoned and gave them the following message for the Cola king. "Beyond ear-shot², on a lonely island in 30 the midst of the ocean shall a trial of the strength of our arms take place in single combat, or, after arming the whole 31 forces of thy kingdom and of mine a battle shall be fought at a spot to be determined by thee; exactly in the manner I 32 have said it shall ye report to your master". After these words he dismissed the envoys clad in women's apparel in 33 haste to the Cola King, then he betook himself with his army to Anurādhapura. To the seaports Mattikāvūjatittha³ and 34 Mahūtittha he sent two generals to betake themselves to the Cola kingdom and begin the war⁴. While the generals were 35 procuring ships and provisions in order to send the troops to the Cola kingdom, then, in the thirtieth year (of the King's reign), the division of the troops called Velakkāra⁵ revolted as 36

¹ On the way into the Kappāta country.

² Some MSS. have *āśraya* *śīrṣa*, some *āśraya* *śīrṣa* which comes to the same thing *a* and *t* being constantly mistaken for each other. I keep to *āśraya* *śīrṣa* which gives excellent sense, but believe that we must derive *āśraya* from the Skt. *āśraya* rather than from *āśraya*. The alteration of the Col. *Yd.* into *āśraya* *śīrṣa* would merely be tautological.

³ The name means "clay-pit landing-place". The place is otherwise never mentioned.

⁴ Nothing is said about any answer of the Cola King to Vijayabahu's challenge.

⁵ In the Tamil inscription of Polonnaruva the Velakkāra are mentioned as the troops which had taken over the guarding of the Tooth Relic. They were a group of soldiers or a military clan and accompanied, as we learn from inscriptions of Southern India (Wickramasinghe, EZ. II, 217), King Rajendra Cola I to Ceylon. Since that time they had great influence in the island, serving as mercenaries to the king. According to Rājakiriyavu Mudaliyur (PILAS. C. Br. xxix, nr. 17, 1924, p. 268 f.) they took the vow to kill themselves if any evil befalls

37 they did not want to go thither. They slew the two generals and like rutting elephants in their unbridledness, they plundered the country round Pulathinagara. They captured the younger sister of the King with her three sons¹ and burned down with violence the King's palace. The King left the town and betook himself in haste to Dakkhipadesa and having hidden all his valuable possessions on the Vātagiri² rock, he advanced together with the Uparāja Virabahu, of lion-like courage, and surrounded by a great force, to Pulathinagara where after a sharp fight he shortly put the assembled troops to flight. Placing them around the pyre on which were laid the remains of the murdered generals, he had the recreant leaders of the troops, their hands bound fast to their backs, chained to a stake and burnt in the midst of the flames blazing up around them. The Ruler having (thus) executed there the ringleaders of the rebels³, freed the soil of Isukā everywhere from the briers (of the rebels).

45 The King did not lose sight of the aim he had set himself of fighting with the Cola (King), and in the forty-fifth year (of his reign) he marched with war-equipped troops to the port on the sea and stayed there some time awaiting his arrival. But as the Cola (King) did not appear, the King dismissed his envoys, returned to Pulathinagara and resided there a considerable time.

48 The tanks Mahāeli, Sarheru and Mahāduttika by name, Kuṭunmarū, Paṇḍavāpi and Kalalaballika by name, the tank

the king. Although their disloyalty was punished by Vijayabahu with bloody severity, rebellions of the Velakārū took place even at the time of Gajabahu (63, 24 ff.) and Parakkamabahu I (74, 44 ff.).

¹ The Princess Mittā with her sons Mānubhūrum, Kittisirimegat and Sirivalubhu. See 59, 41-2.

² See 56, 31 with note.

³ In मानिषं गृह्यत् the latter must be taken as gen. pl., the former as gen. pl. Māni "proud, arrogant" is evidently the same as "unbridled, rebellious"; see note "rebel". W. translates: "moreover, the king laid waste the lands of the haughty nobles who dwelt there". But v. 44 still evidently refers to the execution of the rebel leaders.

Eravijegalla and the Dighavatthuka tank, the tanks Mayūrā-taka and that of Kittagubodhipabbata; the tanks Valikassa, 50 Mahādāragalla and Kumbhilasobbhaka, the Patta-pāśāna tank and the tank called Kāya¹; these and many other tanks whose 51 dikes had burst, he had (newly) dammed up, since his efforts were ever directed to the welfare of the distressed. By build- 52 ing dams here and there on brooks, rivers and streams the Sovereign made his kingdom fruitful. While damming up 53 (anew) the damaged Tilavatthuka canal he filled the Mayūra tank with water. His own Mahest who disturbed the peaceful 54 life of the vihāras, he deprived of her revenues and had her led out into the town with an iron collar², conciliated the 55 community and thus testified to the world his reverence for the Order. In the three fraternities in Mahāgāma he restored 56 the relic shrines³ destroyed by the Colas⁴ and likewise the

¹ Of these lakes several have been already mentioned, others are mentioned later. The Mūhi-dattika is mentioned no. 50 under Uthāna-sa, the Valikassa no. 57, 106 under Upatissa II., as well as 42, 67 under Aggabodhi II. The Patta-pāśāna was built according to 41, 61 by Moggallāna by the damming-up of the Kadukkunnuṭī which flows past Anurādhapura. The Kāya which is mentioned under Sema I. and II., 50, 72 and 51, 73, must probably be looked for in the vicinity of the Mihintale mountain. Amongst the many tanks restored by Pankkumā-bhūti I. which are enumerated 70, 33 ff. the Mūhi-dattika, the Viṭṭikassa, the Kumbhilasobbhaka, the Mahādāragalla, the Patta-pāśāna and the Kāya recur. Lastly, among the lakes made or restored by Pankkumā-bhūti in Dakkhinadeś before his ascent of the throne (68, 43 ff.) are the Kalunārū and the Kalalakallīka (cf. also 50, 72, 103). The Pāyavatī according to 68, 39 was enlarged by him. This must surely be the Pāyavatī in the North-West Province, about 16 miles N. W. of Kāmmeṅga, notwithstanding Parker's opinion against it. See *Vimissava* I, 70.

² Lit.: "by having her caught by the neck". It would seem that the Queen had infringed the right of asylum (*ābhaya*) of the vihāra.

³ P. *āvajjantika*, equivalent to Sinh. *āvajja*, *āvajja*, *āvajja*. The word occurs already in the Mūva. 51, 94. Note that Pulithinagam (60, 100) and Mahāgāma had each its three monastic fraternities (*bhago* *āvajja*, note to 41, 27) just as Anurādhapura.

⁴ Refers probably to the plundering of Bobaga by the Damils under Mahinda V. See 55, 15 ff.

57 two Thūpārūmas¹. At the place of his mother's fire-burial as also at that of his father in Budalavīthī he erected fire large
 58 dwelling houses (for bhikkhus). The vihāra Pāyārāpi, Pāyāma,
 Rakkhacetiya-pabbata, likewise Maṇḍalagiri, and the Madhutthabha-
 59 vihāra, the vihāra called Uravela and the vihāra in Devanagama,
 the vihāra Mahiyangāma and the cave temple Sitalaggāma,
 60 the Jambukola-vihāra and Girikayālaka, the Kuruindiya-vihāra
 61 and the cave temple of Jambukola, the Bhallataka-vihāra and
 Paragāmaka, the vihāra called Kāsagalle and the vihāra called
 62 Candagiri, the Yelagāmī-vihāra and that in the village Mahā-
 sena by name, the vihāra in Anurādhapura and the temple
 63 of the Bodhi Tree (there): these and many other vihāras²
 which had fallen into decay, the Sovereign restored and granted
 64 villages to every single one of them. With the wish that all

¹ That the Thūpārūma of Anurādhapura and that of Pulathtingama are meant is not at all certain. According to the wording of the text — Mahāgūra stands at the beginning of the whole verse — one would expect the Thūpārūma-vihāra to be in Mahāgūra.

² Of these vihāras that of Pāyārāpi lies without doubt near the lake mentioned 60. 48. Whether the Rakkhacetiya-pabbata is identical with the Raksha-vihāra of 44. 61 remains doubtful. Cf. note 40. 29 for Maṇḍalagiri. Madhutthabha is mentioned 76. 147 as a fortified place (*vihāra*), and this is identified by Cœsuvora (Notes on Ceylon Topography in the twelfth century, II.) with Migoda, a hamlet not far from Urubokka (Noravak Koral, Matara District). The Census of 1921 (II. 142) mentions a Migoda (and also a Madugoda) in the Talpe Pattaṇa of the Galle District. That sinh. *yaṭa* is the equivalent of *thaṭa* in the Pali form of place names in the Mhv. is a discovery whose credit belongs to Cœsuvora. Detamagāra is the present Dondra. One could also translate v. 59 as follows: "the vihāra called Uravela in Devanagama". Jambukolavihāra and Jambukolalena are the Bambo monastery 26 miles N. of Matale, and its celebrated rock temple. The Bhallataka-vihāra was built according to 38. 47 by Dhatusena. Kurruindiya might be identical with the Kurruja mentioned in 42. 16 as a foundation of Aggabodhi I. I believe the Candugāti-vihāra to be the monastery belonging to the Samugiri Tēpa in Tissamahārāja. A Mahāsenā-vihāra is mentioned 48. 8 and 51. 76, a village Mahā-
 senāgāma 76. 103. Mahiyangāma is known, see 51. 74, note. The other vihāras are only named in our passage. The reading Kāsagalla is doubtful.

the people who trod the difficult road to worship the foot-print of the Sage on the Samantakūja¹ mountain might not become weary, he granted for the dispensing of gifts, the village called Gilimalyna² where there were rice fields and the like, and had rest-houses built on the road past Kadalgāma and on the path from the province of Hūva³ bither, granting villages to each of these (for providing maintenance) and after 67 having the words "In future kings shall not take possession of these" engraved on a stone pillar the Monarch set this up. The villages of Antarsvīthi, Surphātagāma and Sriṇṇayagala- 68 gāma be granted to the Lābhavāsin (bhikkhus)⁴. To the 69 Vantajivaka bhikkhus⁵ he gave the four necessities and to their kindred he granted maintenance villages. In the cool 70 season he gave to the bhikkhus abundantly of rags and charcoal pans⁶, as well as of all kinds of medicine. He dispensed, 71 the discerning (Prince), to the bhikkhu community in careful fashion over and over again all articles of necessity and of

¹ The old Mahāvagpi has only Samantakūta as name for Adam's Peak. In the second part Samantakūta is the form used. From chapter 86 onwards the old name appears with it and is used by preference.

² Gilimalyna situated in the Kappaviti Korale of the Matunpura District (Census of C. 1921, II, 476), is an example of resumption of a royal grant in Ceylon. Under the Kandyan government it was a royal village. H. W. Coomaras, II, C., p. 64.

³ Kadalgāma is without doubt the present Kelalgāmaya (Coconut-tree) north of Adam's Peak, situated on the small river that joins the Muskeliyā a little further down. The river then joins the Keluniganga at Yatiyātota. The sacred mountain was climbed from the North by way of Kadalgāma. From the East the path of approach led through the province Hūva, i. e. now Uva. The inscription of Ambagamura (note to 68, 1) describes minutely all that the King did for the famous place of pilgrimage and so confirms the content of our passage.

⁴ See note to 64, 27. Of the three villages mentioned Antarsvīthi occurs also in 61, 46 and 70, 822. It was situated in Rūparatna apparently not far from Pulathinagara.

⁵ Evidently an ascetic sect similar to the Lābhavāsin just mentioned. The name means "one who has thrown away his life".

⁶ P. ugikāpallī J.C. II, § 13 (D), Auszusatz und II, Stern).

72 the necessities he gave eight-fold¹. The many villages in Rohana granted by former kings, for the feeding of the community, to the Lābhavikṣin bhikkhus and to those who made it their duty to sacrifice to the cetiyas and other sacred objects, did he further without exception decree for the same purpose. To cripples the strong one gave strong oxen (for work) and to crows, dogs and other animals he dispensed food, great in pity. To many authors of poems he gave, himself an eminent povi, great possessions with heritable villages². 76 Did he hear verses composed by the sons of royal officials and by others, this prince of poets gave them befitting gifts 77 of money. To the blind and the lame he granted villages separately and of that which was formerly spent for the shrines 78 of the gods³ he took nothing away. To women of good family who were unprotected or widowed, the Sovereign gave 79 according to their deserts, villages, food and clothing. The highly gifted King stood in the composition of Sihala poems 80 at the head of the Sihala poets. The Uparāja (Vīrabhūti)⁴ who hung with reverence on the beautiful Baddhagupta-vihāra, had the cetiya here that had been destroyed by the Colas restored. 81 Generous as he was⁵, he then made over to this superb vihāra 82 fine villages and instituted regular sacrificial festivals. Near to the forest⁶ which lay close to this vihāra, he had a tank 83 built which was solid and held abundant water. In the Kappūramūlāyatana⁷ the King's daughter Yasodharā built

¹ The eight parikkhāra of the bhikkhu are the alms-bowl, the three garments, girdle, razor, nettle and water sieve. For the catupaccaya, on the other hand, see 57. 76 note.

² P. paesigāma is a village that remains in possession of the family. The word is formed like paesigāga (DiCo. I. 169).

³ The temples of the Hindu deities are meant.

⁴ See 59. 11; 60. 40.

⁵ P. mūḍhacūḍa as otherwise mūḍhacūḍa (Skr. muktagūḍa) S. I. 328⁸; A. I. 226⁹; DhCo. I. 421¹⁰; Mbva. 51. 3.

⁶ P. upācīrāma. Cf. PTS. P. D. 8. v. upācīrā 4: estimate, assess, i.e. immediate vicinity or neighbourhood.

⁷ As ayatana at the end of names is used occasionally as tributary

a massive, charming and large image house, and in the Se-⁸⁴
hūntarasaññā(-vihāra)¹ she, created Queen² by the King,
erected a beautiful, lofty pāśāda which received the name of
Pāśāda³. In the same way many courtiers and women of his
harem amassed many merits in many ways.

While thus the Sovereign of Laṅkā reigned over Laṅkā,⁸⁰
the Uparāja (Virabāhu), a man of excellent character, was
brought by cruel death into his power. After performing all⁸⁷
the funeral rites for him, he granted the dignity of uparāja,⁸⁸
at the counsel of the bhikkus, to Jayabāhu⁴. The rank of
upāśāda he bestowed on Viikramabāhu, and when later a son
was born to Viikramabāhu, known by the name of Gajabāhu,⁸⁹
the King having taken counsel with his ministers, made over to⁹⁰
him, desirous of the welfare of his son, the whole of Rohana
as dwelling-place. He (Viikramabāhu) betook himself thither,⁹¹
made the town of Mañūnāgabala⁵ the capital and took up
his abode in it.

After this Ruler of men, Vijayabāhu, had thus for five⁹¹
and fifty years rolled the wheel of dominion⁶ without its

(cf. *Sahastarāyatana*, 78. 10) Kappāraṇīkāyadaga may be meant for the
Kappāra-purivega (46. 29; 46. 31; 50. 77) belonging to the Alshayugiri.

¹ Cf. 67. 37.

² I retain the reading *rājīnītā* to which the MSS. point. We know from 49. 3; 50. 58; 54. 11 that rājīnī is a title bestowed by the King on his female kinwomen. It is thus clear from our passage that the King raised his daughter Yasodharā to the rank of rājīnī and that she then built the structure described in the verse.

³ The name was thus probably Pasiṇḍapāśāda, so called because of the satisfaction (pasiṇḍa) felt by Yasodharā at the distinction conferred on her.

⁴ This is quite in keeping with the Sinhalese law of succession according to which before the son, in this case Viikramabāhu, the younger brother, has claim to the throne.

⁵ See note to 58. 89.

⁶ In the Tamil inscription of Polonnaruva (note to 58. 1) it is said that the King Sirisupphabedhiwarman Sirivijayabāhuēvar reigns 55 years and celebrated 73 birthdays. According to Pilliyā, he reigned over 50, according to Rājār, even 60 years.

wavering, and had served the Order as also the people sore vexed by fear of the wicked Damiṭas, he ascended to the heavenly world to behold the rich reward that had sprung from his meritorious works.

Here ends the sixtieth chapter, called "Care for the Laity and for the Order", in the Mahāvairocana, compiled for the serene joy and emotion of the pious.



CHAPTER LXI

HISTORY OF THE LIVES OF THE FOUR KINGS

Thereupon Mittū, the younger sister of the King, her three sons, the highest dignitaries and the ascetics dwelling in the district met together and without sending news of the Monarch's death to the Ādipāda (Vikkamabāhu) dwelling in Rohaga, they took counsel together and when they had become of one mind they bestowed the consecration as king of Laṅkā on the Yuvarāja (Jayabāhu). But to the dignity of uparāja they appointed the prince called Mānubharaya, all thereby quitting the path of former custom¹. And all three brothers with Mānubharaya at the head, in company with Jayabāhu, took forcible possession of all valuables regarded as specially costly, such as pearls, jewels and the like, as well as of the vehicles, and of the elephants and so on, and left Pulathinagaram with the whole army (with the intention): we will speedily seize (the person of) Vikkamabāhu. At the tidings of all these events Vikkamabāhu thought: "Unhappily I had no chance of paying my father the last honours, I will now betake myself in haste to Pulathinagaram and by gazing on my father's funeral pyre, assuage the heavy grief which weighs on my soul." With this firm resolve the Ādipāda left his town

¹ Jayabāhu's ascent of the throne is lawful (see note to Gō. 87), unlawful on the other hand, is the appointment of Mānubharaya as uparāja, which at once makes him heir to the throne. After Jayabāhu, Vikkamabāhu is heir, as son of Vijayabāhu. Evidently descent in the female line has to do with this, the bhadrīcye the son of the sister, having an exceptional position, a circumstance utilized by Mittū in furtherance of her ambitious plans. Jayabāhu is, as will appear, a puppet king. The whole influence is now already in Mānubharaya's hand.

11 (Mahānāgahula) and full of high courage, accompanied by a force seven to eight hundred strong, set out for Polaththina-gama. While still on the way, in the district of Guttasidā at the village of Panasabukka, he caught sight of the great army approaching in battle array, but he wholly a hero¹, free of all fear, opened fight and at once scattered the foe in all directions. Having suffered this defeat, the three brothers, stubborn-minded, armed troops and train anew, and gave battle in the district called by the name of Adipāda-jambu, but Vikkamabāhu routed the three (brothers) still more severely in the battle. For the third time he fought them at Kuṭagūni, for the fourth time at Kālavāpi, for the fifth time at Uddhanadvīpa, for the sixth time at Puhnavelaka² and ever he was victorious, and reached Polaththinagara accompanied by his ministers and attendants. In the intended way he visited his father's place of burial and freed of his great grief, and comforted he took up his abode in the town. On his ministers who had been his friends in need he bestowed according to merit, full maintenance by means of office; and to all the soldiers also who had come with him, he gave fitting reward mindful thereof that they had stood by him in his need.

21 The Monarch Mānubhūrapa with the other brothers seized

¹ P. skarī, wrongly translated by W. "being the only brave man in his company". Eka here has rather the sense of "only, purely, nothing but" as in astutāniccaekātva dharanī kāra JaCo. 1486³, apyam ekajātānaśādīm Ja. VI. 495⁴ etc.

² It can be proved that all these skirmishes took place in a comparatively narrow space to the north and north-east of Rattala. This is proved by the mention in the last place but one of Uddhanadāru (= sinh. Ulundara). The position of this place which is mentioned several times in chapters 74 and 75, has been in the main determined by Cossarox in his second article on the Topography of Ceylon in the 12th century. According to a notice in the Dalmā-Piṭṭihastī Ulundara was situated at the mountain Amaragiri and this, as the late Mahatmaya Bible was able to prove, is the older name for Meemangala N. E. of Rattala. Kālavāpi, if the reading is right, has at any rate nothing to do with Kalavēla.

Dakkhipadesa and Rohapā¹, and thereupon conferred on Kittisirimegha the province of Dvādasasubassaka² and ordered him to take up his abode there. Charged by his brother, the Ruler of men Kittisirimegha betook himself thither and dwelt in the town called Mahānāgahula³. To the Prince Sirivallabha by name he granted the region called Atthasahassa⁴ and commanded him to dwell there. So the latter betook himself thither, made of the village of Uddhanadvāra by name, the royal capital and dwelling there, ruled the land. He himself (Māñibharapa) advanced with the army to Dakkhipadesa and dwelt, under the name of Virabahu, in Puñkhagūma⁵. The mother of the three brothers and the Monarch Jayabāhu sojourned at that time with Kittisirimegha (in Mahānāgahula).

A year having passed, Māñibharapa and the others remembering all the shameful⁶, severe defeats inflicted on them in battle by Vikkamabāhu, egged on ever and again by their

¹ A complete change of front has taken place; Vikkamabāhu has lost the province of Rohaya and in addition Dakkhipadesa to his enemies. On the other hand, he is now master of Rājaratna which was formerly in the hands of Jayabahu and the sons of Mitti.

² The name means "Province of the twelve thousand (villages)". The Sinhalese Dolaudas corresponds to this (Conqueror I. p. 63; 79). This name is even now, as I was able to verify in Matara, used as designation of the Girava-Patti of the Southern Province on the right bank of the lower Valangunga. Cf. also note to v. 24.

³ In our passage the form Mahānāgahula is used.

⁴ Whether the name Aṭṭhahassaka "the province of the eight thousand (villages)" may be compared with that of the Athakalan Koralu in the Ratnapura District is doubtful. At any rate, another district was meant at the time to which our passage refers. This is already proved by the fact that Uddhanadvāra (note above to v. 16) was according to v. 25, made the capital of Atthasahassa. It seems that the whole of Rohapā at that time was split in two. The region west of the Valangunga was called Dvādasasubassaka, that east of the river Aṭṭhahassaka. Conqueror I. v.

⁵ We do not know where Puñkhagūma is situated, although according to 79, 61 Parakkamesabāhu I. erected a tope there 120 cubits high of which there ought still to be traces.

⁶ P. durasinha, lit. "difficult to endure".

30 stubborn pride, thought thus: "How in Rajaratha of the
 Kings of consecrated head dare this single man hold sway
 31 without the royal consecration?" Their envy reached its high-
 est point and with still more¹ followers (than the first time)
 32 they set forth united to begin the war. When Vikkamabhu
 learned of this matter from messengers he advanced at the
 33 head of a large army thither where they were". In Dakkhin-
 apadesa by the village of Bodhisenapabbata Vikkamabhu de-
 34 feated in battle the three (brothers). With the intention to
 root out now all his enemies he pursued the fugitives at
 35 their heels. They withdrew into a stronghold in the province
 of Paicayojana, but he in order to capture them, advanced
 to Kalyāṇī².

36 A warrior, lord of the Ariya country³, Viradeva by name,
 37 sole sovereign of Palandipa, a most fearless man, landed at
 that time with brave warriors in Mahātiththa in the belief he
 would be able to bring the whole of Lankā into his power.
 38 Now when the Sovereign Vikkamabhu heard of the matter,
 he thought: so long as he has not yet gained a firm footing
 39 in Lankā he must be rooted out. So he marched from Ka-
 lyāṇī and betook himself to the village called Mannara⁴ near
 40 Mahātiththa. Viradeva offered the King⁵ battle. Two princes,
 41 brothers, Anikniga and the other, as well as the Commander-
 in-chief, known by the name of Kittī, he killed by violence
 42 as well as many people, acknowledged warriors. The Semipati

¹ I connect Māgga with *saṃyagga* *śāstra*. To change the MSS. reading
Māgga into *Māga* is unnecessary. The compilers of the later *Mulūvyanas*
 were strongly influenced by Sanskrit.

² P. *tesuñ* *nikayav*, lit. "to their domain or district".

³ If Mālikharapa and his brothers retire as far as Paicayojana (see note to 57, 71) then they must surrender the greater part of Dakkhin-
 apadesa. In the pursuit Vikkamabhu penetrates to Kalyāṇī that is to the
 district on the lower Kālari-ganga (Colombo and its hinterland).

⁴ We have probably to read *Ariyapattarī* = *Ariya-deva-ja*.

⁵ The present Mannar in the district of the same name in the
 Northern Province.

⁶ I prefer to read *tesu* *nijast* with the Col. Ed. against the *nājasa*
 of the MSS.

Hakkaka he captured alive, and after defeating Vikkamabāhu and his army, he followed him at his heels. Fleeing in terror 43 Vikkamabāhu reached his capital, took all his movable property and betook himself in haste to Koṭhasāra¹. Viradeva who was ever hard at his heels, reached the capital and took up his abode there for some days, then he set off in 45 haste thither to capture Vikkamabāhu. But the latter sent off his whole large army, forced Viradeva to fight in a great 46 swampy wilderness near the village of Antacavīḍika², slew him and dwelling then with might in Pulathinagara, without 47 the royal consecration it is true, he held sway as monarch in Itjarnatha.

The three brothers now gave up their lust for war and 48 dwelt each in his province to which he had betaken himself. But despite their efforts, the four princes³, were quite 49 unable to unite this country under one umbrella. In their heed- 50 less way of acting they slighted people of good family and placed ambitious⁴ men of the lower classes in leading positions. The deluded ones injured the Order and the laity who 51 had variously been furthered in the best possible way by Vijayabāhu. From people of good family even in the absence 52 of an equivalent offence, they would seize forcibly their pos- sessions. In their insatiability⁵ and money lust they squeezed 53 out the whole people as sugar cane in a sugar mill, by

¹ This passage together with 30. 305 and 31. 6 makes it certain that Koṭhasāra was situated in the east (south or north-east) of Pulathinagara. Capitoline II. says also: "This place, therefore, probably was not far from Kuntalni and was in the King's Country".

² Antacavīḍī must thus have been situated about halfway between Koṭhasāra and Pulathinagara. The name occurs also in 60. 69, and again in 70. 322 in an account of battles which apparently took place in the neighbourhood of Pulathinagara.

³ The three brothers and Vikkamabāhu.

⁴ I take *sabbhīmata* to mean the same as *sabbhīmaṇa* (plz. the same) "proud". The p. part. *sabbhīmata* stands as so frequently, instead of the abstract substantive (cf. for ex. *matta* "dying, the death" = *mattapāda* Therug. 194 etc.).

⁵ Most likely we have to read *ti khigatasa*.

54 levying excessive taxes. King Vilkaunabâbu took the maintenance villages which belonged to the Buddha and so forth
 55 and gave them to his attendants. In Pulathinagara he gave over several viharas distinguished by (the possession of) reliques,
 56 to foreign soldiers to live in. Precious stones, pearls and the like, presented by the pious as offerings for the Relic of the
 57 Alms-bowl, and for the sacred Tooth Relic, the sandalwood, the aloes, the camphor, the many images of gold and the like which he took forcibly, he used as it pleased him. Beholding this manifold evil committed against the Order and
 58 the laity, the ascetics in the eight chief viharas¹, looked up to as people worthy of honour, and the Pupsukulin bhikkhus
 59 belonging to the two divisions², were wroth at the matter and thinking it were better to remove themselves from the vicinity of people who like those erring from the faith,
 60 wrought in this way so much evil against the Order, they took the sacred Tooth Relic and the Alms-bowl Relic, betook themselves to Rohaga and settled themselves here and there
 61 in places where it pleased them. In the same way people of good family, scattered here and there, kept themselves hidden in places which seemed good to them and made their abode there.

62 The officers belonging to the retinue of the monarchs on both sides who were established on the frontiers, fought with each other continually. By setting fire to many flourishing villages and market towns, by piercing tanks filled with water,
 63 by destroying everywhere the weirs on all the canals and by bewing down all useful trees like the coconut palm and others, they in fighting each other, so devastated the kingdom that it was impossible to trace even the sites of the old villages. And even the rulers did evil to the people letting their retainers plunder the towns and commit highway robbery.

¹ P. *aghâmâbhikkus* in Pulathinagara. Later (84. 4, 18) *aghâmatâdhi* are mentioned in Jambudvî = Dambadeniya.

² We hear nothing further of this organisation of the Tamiskulâna. It is worth noting that the sect now wholly vanishes. It is never mentioned again.

berg. The slaves too and the workmen of people of good family despised their masters without respect and void of all fear. They became mercenaries to the kings and worming themselves into their confidence, they, by means of offices conferred on them, attained ever greater power. The people dwelling in places difficult of access like the Samantskūta and so forth, no longer paid to the monarch the taxes formerly levied on them. They despised the king, became renegades¹ and dwelt independent, each in his own region. "What is based on wrong speedily changes," this proverb was by no means true of the land of Lankā at that time².

Like (greedy) tenants of villages wholly and ever void of all dignity, their mind bent on destruction without end, wholly lacking in royal pride, false to their own or to others' welfare, without any restraint in their efforts: thus lived all these rulers forsaking the path of (good and ancient) custom.

Here ends the sixty-first chapter, called "History of the Lives of the Four Kings", in the Mahāvamsa, compiled for the serene joy and emotion of the pious.

¹ Here we meet for the first time a word frequently occurring in chapters 74-76 *disavirita*, in the abstract form *disavirittana* (auff., -tient = skr. द्विविता, cf. Witzel, Sankrit-grammar, § 1240). I find *disavirita* for the first time in Buddhanghost, in the *Samantapūṇḍrikā*, Oldenberg, Vinaya III, 320²⁰. In Skr. we have *disavirita* with cerebral initial sound, for ex. Rām. 4, 9 (84) near the end.

² Lit.: "The land Lankā never came at that time to such a condition that one could say: 'What is based on wrong etc.' One should compare with this *iti vayabhatay nāmijjati* DhCo. IV, 44. We have to do evidently with the quotation of a popular proverb equivalent to the English saying: "He gotten good seldom thrives". But this proverb could not be applied to Lankā at that time, had no bearing on Lankā (the *ura* of the MSS. must not be altered to *yata*), since the evil, the wrong was just in full bloom.

CHAPTER LXII

THE BIRTH OF THE PRINCE

1 The Ruler Jayabāhu¹ and the Queen Mittā by name who
 2 had sojourned in Rohaga, departed now by death. The con-
 sort of Sirivallabha, Sugalā, bore two children, a son Mā-
 3 nūbhāraya and a daughter Līlāvati. The royal consort of
 Prince Mānūbhāraya also bore two daughters, Mittā and Pa-
 4 bhāvati. When the Mahādipāda Virabāhu² beheld these his
 5 two daughters, he was struck by the following consideration;
 6 "We are sprung from the pure dynasty of the Moon³, highly
 7 esteemed in the world, at the head of all royal houses. In
 outward appearance (we are) enviable, distinguished by every
 aptitude, experienced in the various sciences, skilful in the
 8 managing of elephants, horses and the like. And yet we
 three have over and over again suffered severe defeat in fight
 9 by the single Vikkamabāhu and there is no prospect of the
 birth of a son who would be capable of wiping out this stain.
 Ah, how small is our merit! What avails me a royal dig-
 10 nity which is defiled by the evil tattle of the people? I must
 now give up my bent to worldly things and spend⁴ my days

¹ The length of the reign is not given. According to Pūjāv. it was 13 years, Rājāv. where we have the name Vijayabāhu, not Jayabāhu, says 3 years. In Rājāratna, a Vijayabāhu is inserted after Jayabāhu. Here it is evident that the name of the father of Vikkamabāhu which is expressly given in the two other sources, has crept into the text as the name of a new king.

² I. e. Mānūbhāraya, who according to Cl. 26 had assumed this name. He bore the title Mahādipāda being considered by his brothers the lawful successor of Jayabāhu.

³ P. सूर्योदयः, skr. सूर्योदयः. Sun is the Moon deity.

⁴ नेत्रिभ्युः instead of the meaningless द्वे ताये is apparently a conjectural reading by S. and R. At any rate it is so convincing that I adopt it without scruple.

unweariedly in pious works." He made over the whole administration of the kingdom to his ministers¹ and while he himself sojourned there seven or eight months, he camped one night in the temple of the King of the gods², observing the precepts of moral discipline. Now about dawn the Ruler saw in a dream a wondrous god with glittering raiment and ornaments, adorned with fragrant flower wreaths, illuminating with his sublime beauty and the glory of his presence the whole heavens³ like to the sun when it has risen on the firmament and he heard him speak thus: "Be content, O greatly blessed! be joyful, O King! A splendid son, furnished with the tokens of power, who shall be able to carry out his designs, well instructed, of a courage whose splendour shall spread through the world, glorious in might and strength, honour and fame, a fount of excellent qualities, a furtherer of the Order and of the laity shall be attained by thee ere long, O mighty King! Now go at once to the town where dwell wife and child." As at daybreak he awoke full of joyful excitement, the best of men betook himself to Puñkhañña. Even as he had seen it so the Ruler related the beautiful dream to his ministers in the presence of the Mahesi. He then in company with the Mahesi, with the wish for a distinguished son, amassed all kinds of good deeds, such as almsgiving, the observing of the moral prescripts and the like. And one day at morn he saw himself in a dream entering the sleeping chamber of the Mahesi holding gently by the ear a beautiful, pure white elephant calf endowed with all auspicious marks. When he awoke he rose from his splendid couch and his heart merry with joy and rapture, he betook himself at this time to the sleeping chamber of the Mahesi and told her the dream, as he had seen it. "I also

¹ Here we must supplement "and withdrew into solitude".

² Name of Indra = Sakka.

³ *Aśesīd* (= *asena-did*, skr. *asīd*) Another excellent emendation by S. and H. instead of *asēsīd*. Perhaps *asēsāsīd* would be even better in spite of the metrical irregularity. It might then be assumed that it was just this which led to the corruption of the text.

in a dream have embraced such a young elephant. It walked round my bed its right side turned towards it, then stood still.
 26 Drawing it by the trunk to me and raising it up to my couch (I tenderly embraced it)." Thus the Queen told him.
 27 The twain having thus made known to each other what they had seen, awaited joyfully and without slumbering, the
 28 break of day. In the morning they inquired of the house priest¹ who had come to pay his respects, and the sooth-sayers. When these heard this they announced full of joy:
 29 "Within a short time, without doubt, the birth will take place of a son who shall bear on him the marks of (future) power". When they heard that, then all of them — ministers,
 30 citizens and the Ruler of men had the feeling of a great
 31 festival of joy. From that moment onward the Prince who wished above all a happy issue, had the Paritta recited over
 32 and over again by the community of the bhikkhus. To countless beggars he distributed daily as alms costly gifts — jewels,
 33 pearls and the like. Rites like the Homa² sacrifice and others held to be salutary, he had performed by the house priest and other brahmanas versed in the Veda and the Vedaṅgas³.
 34 Ruined vihāras and relic shrines and destroyed tanks he ordered the royal workmen to rebuilt. While the Lord of men thus spent the day in pious action there grew shortly in the
 35 womb of the Queen a splendid fruit. When the Lord of men heard this, full of joy, he had an ample pregnancy gift⁴

¹ P. parohita. He was a Brahman. Cf. below v. 33 and specially v. 46 ff. The court life was organised according to Brahmanical rules.

² Skr. homa (from hu "to pour into the fire") is the general term for "sacrifice". Ahnti is older. An enumeration of the different Ahnti with a terminology differing in part from that of Sanskrit ritual literature, is given D. I. 9 (= I. 1. 21). This passage has already been alluded to by BILLMAYER, Ritual-Litteratur, Vedische Opfer und Zauber, p. 19.

³ The vedāṅgas, the ancillary sciences of the Veda, include sikhā "phonetics", chandas "metre", nirukta "etymology", vyakarana "grammar", kalpa "ritual" and jyotiḥ "astronomy". A. A. MACDONELL, Hist. of Sanskrit Literature, p. 264 ff. M. WERZENITZ, Geschichte der indischen Litteratur, I, p. 229 ff.

⁴ P. gabbhapūrvara. By purvara is meant every extraordinary grant-

bestowed on the Queen. When in course of time the fruit 37 of her body grew ripe, the Queen bore a son at a moment marked by a lucky constellation. Clear at this moment were 38 all the quarters of the heavens and cool, fragrant, gentle breezes blew. With the trumpeting of the elephants and the 39 neighing¹ of the horses the royal courtyard was filled with resounding din. When the Ruler Mankharaya full of as- 40 tonishment beheld the extraordinary signs and wonders manifested in such divers ways, and when he then heard the news 41 of the birth of his son, he was filled with joy at the fulfilment of his wish, as if anointed with ambrosia. He set many 42 free who lay bound in fetters in prison and gave a splendid alms to the sāmanas and the brāhmaṇas. And the people 43 who dwelt in the town, with the ministers at the head, adorned the whole of the royal capital in divers ways, with arches of banana leaves and the like and trimmed and beauti- 44 fully clad, they held for several days a great and joyous feast. According to the rules laid down in the Veda, the Monarch 45 had the birth rites² and the other ceremonies performed for the boy. He then summoned the house priest and the other 46 brāhmaṇas versed in the lore of body marks and having shown them the customary reverence and distinction, he charged 47

given for a special occasion. *Gābapebhāra* in Sinhalese means a particular ceremony to be performed when pregnancy has taken place (the *Kusujātaka v. 180*, ed. by A. M. Guassakara has *gābapebhāra*); but the verb *addiyati* does not agree with this meaning.

¹ Amongst the ancient Germans the neighing of a horse was also regarded as a propitious sign. GUERIN, Deutsche Mythologie, 3. 442; cf. HILDEBRANDT, Ritual-Litteratur, S. 163. We are familiar with the tale of Herodotus 3. 94, 96, according to which Darius gained his crown through the neighing of his horse. The Slaves on the other hand, consider the restlessness and neighing of horses as an ill omen. Thus in the Serbian folk song of Ibrahim Nukic, F. S. KAISER, Slavische Volks-schreiber, p. 997.

² P. *jätakamrit* = skr. *jätakarman* in which four ceremonies are to be distinguished: 1) *dyusya* "giving of life"; 2) *medhajātrī* "the giving of understanding"; 3) *stompratishṭhāna* "the giving of the breast" and 4) *nāmatantra* "the giving of the name". HILDEBRANDT, I. c. p. 46. SPEESE, Jätakarman, Leiden 1872.

them with the determination of the body marks of the boy. After carefully observing all the marks on his hands and feet 48 they announced joyfully to the King who stood amid the 49 throng of his courtiers and to the Queen thus: "Apart from 50 the island of Lankā he is able to unite under one umbrella 51 and to rule even the whole of Jambudipa." The King glad- 52 dened them with gifts and asked further courteously: "Is 53 there any unfavourable sign to be seen or not?" "The boy 54 will have a long life but there is an unfavourable constella- 55 tion for the father," they answered the Ruler. Having regard 56 to the heroic strength of his foe-crushing arms, he received 57 the significant name of Parakkamabahu¹. Versed in the ri- 58 tual, his father had the ceremony of the piercing of the 59 ears² and the ceremony of the first rice food³ performed 60 exactly according to custom. He then sent his messengers 61 to Pulathitugama to bring Vikkamabahu⁴ the news of the 62 birth of his son. When Vikkamabahu heard from them of 63 the splendour promising qualities of his sister's son but also 64 of the inauspicious constellation for the father he thought: 65 "A splendid nephew, gleaming like a jewel that is the centre 66 stone⁵ in the chain of kings beginning with King Vijaya

¹ The ceremony of the Nāmākaranam is performed according to most of the Gṛhyasūtras on the 10th day. According to others even later, after a hundred nights or after a year. Rāmānujācārya, l. c., p. 46 f.

² P. kāryavādī — skr. kāryavāda, a ceremony mentioned only in one MS. of Pāṇini's Gṛhyasūtra, performed in the third or the fifth year. Śāṅkara, l. c., p. 21; Haranāśāra, l. c., p. 89.

³ P. antapīḍanam = skr. antapīḍanam. According to the rule common to all the Gṛhyasūtras the ceremony is performed in the 6th month. Haranāśāra, l. c., p. 48. There is no mention here of the ceremony of the taking out of the child for the first time that he may see the sun adhikarāndarshana. It takes place according to Manu I. 34 antapīḍanam.

⁴ One may assume from this passage that after their unsuccessful wars against Vikkamabahu the princes of Rohaya recognised him as King.

⁵ P., skr. madhyaka. For the meaning of "central gem" see B.R. s. v., 3. The fundamental meaning is "lender, chief".

bath he begotten me. That no harm may at any time befall 57 him, the boy shall grow up here in my immediate neighbourhood. To win unachieved and to keep achieved advantage 58 this my son Gajabahu will in no case be able. And my other 59 son Mahinda, though gifted with heroic courage and other excellent qualities, stands lower owing to his mother's origin and is unworthy of the crown. My sister's son shall one day 60 enjoy to his heart's desire the dominion which is prosperous through the treasures I have amassed in many ways." He 61 then sent messengers to fetch the boy and gave them ornaments for the boy and other valuables as gift. When the 62 Ruler Virabahu heard all this out of the mouth of the messengers he said to himself: "These prudent words he hath spoken in thought for my good. Nevertheless it is not meet 63 to send away such a jewel of a son of one's own body for the warding off of evil which threatens me. Moreover, if the 64 boy is taken thither, the party of Vikkamabahu like fire 65 joined with the strength of the storm, will gleam¹ with mighty, up-shooting flames, but our misfortune, also so great, will become still worse." So he gave not his son to the mess- 66 sengers who had arrived in his dominions but dismissed them after satisfying them with a gift of money.

The Lord of men who leading there with wife and child 67 a harmonious life, was attacked by an evil disease and was forced to give up his life at the same moment with the royal dignity.

Here ends the sixty-second chapter, called "The Birth of the Prince", in the Mahārājasa, compiled for the serene joy and emotion of the pious.

¹ The translation rests on the conjectural reading of the Col. Ed. *syambhūta* in place of the *symbhūta* of the MSS.

CHAPTER LXIII

THE ARRIVAL IN THE CITY OF SANKHATTHALI

1 When the two other brothers heard of the death of the
 2 eldest, they came hither in haste and had the last rites per-
 3 formed for him. Kittisirimegha hereupon took possession of
 4 the province of his elder brother. He then summoned the
 5 youngest brother (Sirivallabha), made over to him the two
 6 other provinces and ordered him to live there. The latter
 7 obeyed the orders of his elder brother, took the boy (Parak-
 8 kamabāhu) and the Queen Ratanāvali and her two daughters¹
 9 and betook himself to the town of Mahānāgabula. While he
 10 dwelt there in harmony (with them) he had the ceremony of
 11 the first dressing of the hair² performed on the boy and
 12 brought him up with great pomp. Thereupon he wished to
 13 marry the eldest daughter of the Queen, Mittā by name, to
 14 his son (Mānābharaṇu) and took counsel thereupon with his
 15 ministers: „Princes of the dynasty of Kālinga have many
 16 times and oft attained to dominion in this island of Lankā.
 17 If now this Queen were to send her daughter away secretly
 18 to wed her to Gajabāhu³ who is sprung from the Kālinga
 19 stock, he would in connection with the marriage become
 20 mightier, but my son here would be without any support at
 21 all. Hence it is advisable to give the princess to my son:
 22 as the matter lies this will be for our advantage.” When

¹ Mittā and Pabbavalli, 62. 6.

² P. sikhāmaka. This corresponds to the *cūḍākaraṇa* of the Cṛyā-
 sātras. According to Śāṅkhayana this ceremony should be performed
 on a Kshatriya in the fifth year, otherwise the third year is generally
 given. Hultzscher I. e., p. 49.

³ He was the grandson of Vijayabāhu I. and of Tilokasundari who
 came from the Kālinga country.

the Queen who was an ornament of the Sun dynasty, heard all this, as she by no means wished the affair, she spoke to the Ruler thus: "After the Prince named Vijaya had slain 12 all the yakshas and made this island of Laṅkā habitable for men, since then one has allied the family of Vijaya with 13 ours by unions above all with scions of the Kaliṅga line. Union with other princes was also hitherto unknown with 14 us save with kings of the Moon dynasty. How then, just 15 because he is your son, could there be for us a union with that prince who has sprung from the Ariya dynasty?" Al- 16 though the Queen in this wise protested over and over again, he nevertheless forcing (the matter) wedded the princess to his son. This (prince) accompanied by his consort, distin- 17 guished by many virtues, winning all people for himself, dwelt with his father.

Vikkamabāhu having enjoyed the royal dignity one and 18 twenty years¹, death ensuing, he passed to the other world. Hereupon Gajabāhu² took possession of the flourishing king- 19 dom endowed with army and train, and dwelt in Pulatthina- gara. When however the Monarchs (of Rohana) Kittisirimegha 20 and Sirivallabha heard of the event, they reflected thus: "As 21 Vikkamabāhu was the elder, his dominion in the chief king- dom could in no wise be a reproach to us, but that his son 22

¹ What is meant is the Arya dynasty of the Pāṇḍya (called Pāṇḍu in the Mahāvagga) in Southern India. The mother of Sirivallabha and grandmother of the young prince Mānūbhraṇa, Mitī, was according to 59. 41, married to the Pāṇḍarāja, Ratnāvalli evidently desirous to Mitī's offspring the connection with the Moon dynasty of which they boast in 62. 5.

² According to Piṭjāv. and Rājāv. Vikkamabāhu reigned 25 years.

³ It is worthy of note that of the four Sinhalese sources which I have consulted for comparison, only Nik.-a. mentions Gajabāhu. Piṭjāv., Rājāv., and Rājānta, pass from Vikkamabāhu at once to Parakkamabāhu, whereas the two last, in addition, describe as the son of Kittisirimegha. It was mentioned above (note to 59. 49) that Gajabāhu is named in the Dīnakulagala inscription as son of Hemabri and Vikkamabāhu. An inscription of Gajabāhu at Kipuru-vellū-dya (Mutale District) was published by H. W. Coomaraswamy, JtAS, C. II, xxi, Nr. 71, 1910, p. 53 ff.

who is not of age should now rule in the main realm — it is
 23 in truth not meet for us to permit that. So long as he has
 not taken root in his province, we must take forcible pos-
 24 session of this province." The whole of the Velakkura¹ troops
 they suborned by gifts of money. Save for a few retainers
 25 of his immediate retinue, all the inhabitants of the kingdom
 soon fell away from their ruler Gajabāhu and sent messengers
 26 over and over again to the two kings: "With one accord we
 will seize the kingdom and give it over to you, but ye must
 27 give us support." Thereupon the two brothers equipped in
 haste their army and advanced from two sides to the centre
 28 of the kingdom². They sent off envoys³. The Monarch Ga-
 jabāhu assembled thereupon his ministers and took counsel
 29 with them: "The whole of the Velakkara troops are in open
 revolt; the two kings have advanced to fight against our realm.
 30 If we first can deal the mightier part of them a decisive
 31 blow⁴, then it will be easy to get rid of the others." Having
 thus resolved, he took his whole army and marched against
 32 King Sirivallabha to fight him. King Sirivallabha fought an
 33 extraordinarily bitter action from morning till evening. But
 being unable to defeat the other he beat a retreat and betook
 34 himself in haste to his own province again. The Ruler Kittis-
 35 sirimegha also, vanquished by Gokappa⁵, an officer of Gaja-
 36 bāhu, returned to his province. The Ruler of men, Gaja-
 bāhu, who had suffered no harm in this war, also be-
 took himself again to the neighbourhood of his capital. After
 the powerful (Gajabāhu) had punished many generals who

¹ See note to 60. 36.

² The centre of the kingdom is the capital Jhalathinagara. Kittisirimegha must have marched against it from Dakkhinadesa that is from the South-West, Sirivallabha from the South-East.

³ Evidently to Gajabāhu, demanding that he should voluntarily
 surrender the kingdom.

⁴ P. *smuthbhanga* lit. n. "smashing of the face or the mouth", an expression evidently borrowed from the terminology of the prize fighter. It occurs again 78. 76.

⁵ For this general who had his headquarters in Kūlvipi, see further
 below 66. 36 ff., 70. 68 ff.

had offended against him, and having pacified the kingdom, he entered his town. After that the (three) Monarchs each 37 in his province, lived in amity with one another. But the 38 Monarch's son¹ Parakkamabahu, the discerning one, who was well schooled in all the arts, with his intelligence, capable 39 of distinguishing amid the multitude of things what should and what should not be done, with his soaring plans and his extraordinary greatness, cared not at heart for the comfort 40 of a life lived together with his mother and sisters, nor for the delight of the many childish games. He thought: "Prince 41 like myself, gifted with heroism and other such like qualities—how can they live in such a secluded district? I will 42 betake myself now to the land of my birth which as Yu-varaja I may enjoy", and he left his place of abode, accompanied by his retinue. In course of time he came near to 43 the village which bore the name Sankhanayakatthali². When Kittisirimēga heard of it the heartache he felt at being 44 so alone, because he lacked a son fit to inherit the royal dignity, was assuaged and he thought: "My great, enduring 45 merit is rewarded in that I now can behold in him who is his living image, as it were my elder brother". Swayed by 46 joyful excitement, the Ruler of men had the charming town decked out abundantly with triumphal arches and the like and on a day and under a special constellation held to be 47 propitious, he, surrounded by his hosts, went forth to meet him. And when he beheld the Prince gifted with qualities 48 with which those of others could not compare, and with all

¹ P. *maddana*, here "son" like sru. *mundana*. Cf. v. 51, note.

² The situation of this place, called also Sankhamuttalathali (60. 9; 67. 78, 82) or Sankhatthali (61. 22), is unknown. According to 60. 4 ff. it was about 5 gurava (about 10 miles) distant from Badalathali. It is clear too from 67. 81-82, that the two places were not far from each other. Badalathali must indeed have lain on the borders of Dukkhisādama. As Badalathali or-la (see note to 68. 43) is probably the present Battalagedu, N. E. of Kurunegala, Sankhatthali would have to be looked for somewhere in the region of Polgahawela or Kegalle. At any rate under Kittisirimēga it was the capital of Dakkhinapura.

49 favourable marks, then full of joy he embraced him tenderly,
 drawing him to his breast and kissing him again and again on
 50 the head, whereby in face of the great multitude he shed con-
 tinuously from his eyes floods of joyful tears. Thereupon he
 mounted with his son¹ a beautiful chariot and filling the ten
 52 regions of the firmament² round about with the clanging of the
 drums, he entered the town and showing his son all the beau-
 tiful decorations there, he entered the royal palace (with him).

53 When then a numerous retinue such as crowds of chamber-
 lains, cooks and the like had been bestowed on him, he lived
 happily with his father whose heart was contented by his
 manifold excellences.

Here ends the sixty-third chapter, called "The Arrival in
 the City of Sañkhatthali", in the Mahāvastu, compiled for
 the serene joy and emotion of the pious.

¹ The brother's son is called "son" just as on the other hand, the nephew calls the brother of his father simply "father" (r. 63, cf. note to 51, 24). Cousins who are sons of brothers, call each other brothers, thus 40, 61, 61, Aggabodhi VI, and VII. Halldinghosa calls Arūḍha the "brother of the Buddha" because he was *cullapitū putta* (Sañdhigalavilāśini ed. Rava Davine and J. E. Carpenter L. p. 422). The position of the sister's son (*bhaginīyya*) is thereby the more marked.

² Namely the four chief regions of the heavens, the four intermediary
 regions, zenith (skr. *ardhang*) and nadir (skr. *tigrat* or *adhat*). Cf. skr.
dikṣa dīpti.

CHAPTER LXIV

THE DEPARTURE FOR THE OTHER COUNTRY

After the arrival in his beloved native land, his heart's desire was fulfilled and all anxious yearning left him. And now with the help of his lightning-like intelligence he learned easily and quickly from his teachers the various accomplishments. In the numerous books of the Victor (Buddha), in the works on polities, as in that of Koṣalla¹ and others, in grammar and poetry together with the knowledge of vocabulary and ritual², in dance and song, in the art of driving the elephant and so forth, above all in the lore of the manipulation of the bow, the sword and other weapons he was past master. Admirably trained, he did everything that accorded with the King's, his father's wishes and was never lacking in reverence.

¹ Conjectural reading for the *Koṣalla*, *Koṣalir* or *Koṣala* of the MSS. Cf. 70. 85. I believe that Kanṣalya i. e. Cāṇakya, the famous minister of Candragupta is meant. He is alleged to be the author of a text book on polities, *Arthaśāstra*, which has been recently discovered. What is important is that the Cālīramya seems to confound the name Koṣalya as against Kautilya. It is handed down by Hemacandra, Abhidharmakāvya 852 (see BR. n. v., Hillebrandt, Über das Kautilyayādīstra und Verwandtes, p. 1) and seems to be the reading of the best MSS. so that in Gazzola's new edition it appears throughout. I regard it as the original form for the following simple reason. The fact that the forms Koṣalya and Kautilya have been handed down together is indisputable. Now Kautilya as a variant of the original *Koṣalya*, in allusion to the content and character of the *Arthaśāstra* (i.e. *Koṣala* "crooked, cunning") is quite intelligible. On the other hand, it is not easy to explain why a word so distinct and of such definite meaning as *Koṣalya* should be changed into *Kautilya*. See however J. Jolly, Zeitschr. für Indologie und Iranistik V. 216 ff.

² P. *mūḍhavukukarēśvara*. See PTS. P. D. s. xv, *mūḍhavuku* and *koṭubha*.

6 The Ruler (Kittisirimegha) at heart ever well pleased
 7 with the virtue (practised by the Prince) of reverent demean-
 8 our, enjoyed with him as with a good friend various pas-
 9 times, such as sport in the garden and in the water and
 10 while he was travelling here and there about the country
 11 with him, he came one day near the village called Ba-
 12 dalatthali which served as the abode of the loyal, powerful
 13 Senāpati Saikha who was entrusted with the defence of the
 14 frontier. When the Senāpati heard that, he had the village
 15 at once made ready, went forth to meet the Monarch and his
 16 son and remained, after he had bowed himself, standing before
 17 them. The twain, father and son, addressed him with friendly
 18 words and being satisfied by him in various ways, they visited
 19 the village. When the Monarch had sojourned there some
 20 days he summoned the Senāpati to him and spake the follo-
 21 wing words: "My son is now grown to manhood and is ripe
 22 for admission¹. To perform the ceremony of admission great
 23 preparations are necessary". When the Senāpati heard that,
 24 he made at once the best of preparations for the festival.
 25 After instituting with sweet savours, lamps, flowers and other
 26 things of the kind for three days an abundant offering² for
 27 the three jewels and after he had the ceremony performed, in
 28 a manner befitting his high rank, by Brahmans versed in
 29 the ritual of the Veda, the Ruler together with the Prince
 Parakkamī in the midst of his courtiers set about enjoying a
 30 great spring festival³.

¹ P. skr. *upanayana*. This is the ceremony of taking the son to the Brahman teacher. With the Kshatriya it takes place between the 11th and the 22nd year. With this is associated at the same time the admission to the religious community as fully qualified member. BK n. v.; Halmosser, Ritual-Litteratur, p. 50 ff.

² P. *pabbakara*. The expression is found also in A. IV. 25^{18,21}, where among things harmful for the lay brother is mentioned the cheating by him outside of the Order, (*de kshishita*) of a person who seems worthy of reverence, n. *dakkhinapaya*, *rathra* or *pabbakaravata*.

³ Cf. skr. *vasantotsava*, *vasantaavahana* or *vasantotsavapura* as below in v. 21 *vasantotsavayassira*.

Now King Kittisirimēgha learned through messengers who came from Rohaya that his brother named Sirivallabha who dwelt in Rohaya, was dead and that Sirivallabha's son Mānabbarapa by name, had taken over the government and had made Mittā his queen¹. He overcame the grief heavy to be borne caused by his brother's death through hearing the news of the birth of a son to Mittā. But he gave up the spring festival and returned, leaving the Senāpati named Sañkha behind on the spot, with his son to the town of Sañkhatthali². While the Monarch lived there happily with Prince Parakkama a year passed. The second queen of the Monarch Mānabbaraja, Pabbhāvanti³, likewise bore a son, named Kittisirimēgha. When Kittisirimēgha heard that he thought: our line has become great, and felt still happier.

The Prince (Parakkamabāhu) urged by his great, incomparable merit by whose virtue alone he was destined for the dominion over Laṅkā, valued not so much as grass the love shown him by his father as by a good friend, and his great tenderness, as well as the services of his many retainers performed for him from fear and devotion⁴. And in his zeal to (unite and thereby) make Laṅkā happy under one umbrella as speedily as possible, he thought to himself thus: "Since it has ever been the home of the hair, collar-bone, neck-bone, tooth and alms-bowl reliques⁵ as well as of the

¹ See 63. 6 ff. *Deviga Mittāya patibhāgī Sirivallabhesāruno* does not mean, as translated by W., "a birth of a son, Sri Vallabha, to the Queen Mittā".

² See note to 63. 43. *Niratthikāra* must be understood as gerund of the sans. *niratiṣṭi*, one MS. even reading *niratiṣṭi*. Parakkama's Upanayana festival had taken place in Badalaththali. There Kittisirimēgha receives the various news from Rohaya. He leaves the general Sañkha, who had to prepare the festival, behind in that place (smithereen) and betakes himself with his nephew to the capital, Sañkhatthali.

³ We see from this that Sirivallabha's son had married both the sisters of Parakkamabāhu, Mittā and Pabbhāvanti.

⁴ Lit.: whereby fear and devotion went before, i. e. were the motive. W.'s translation is inept.

⁵ The hair reliqu (keudhātū) was (Mhs. 39. 49) brought to Ceylon by

taken of the footprint of the Master and of his sacred Bodhi
 31 Tree branch, further of the eighty-four thousand sections of
 the doctrine which give a picture of the Perfectly Enlightened
 32 one, and as it is a mine of gems, pearls and many other
 treasures, this island although not so large, has always coun-
 33 ted for something special. My three fathers, the Monarchs,
 and also my mother's brother¹ were not able to unite it
 34 under one umbrella. They divided it therefore and with the
 thought: if we only rule it to this extent we have done our
 35 duty, each in his province renouncing the desire customary
 in our family for the royal consecration, carried on the go-
 36 verment like village chiefs whose one aim is their farming
 37 and the like. Of these save my father's brother, Kītsiri-
 megha, the three remaining monarchs have passed away in
 38 accordance with their deeds. Man's longest span of life is
 39 now alas, but meagre; boy, youth, greybeard, all these living
 40 beings will one after another suffer death, so fixed a rule as
 41 this there is otherwise nowhere else in this world. Therefore
 must sons of kings such as I am, take no heed of this
 frail, worthless body which is despised by all whose eyes
 are fixed on what is precious, and must ever pay heed to
 that which is worthy of aspiration and is abiding, namely
 fame². (I hear³) in tales as in the Ummaggajātaka⁴ and

Silākāla under Meggallāna I. The relic of the neck bone (*gīrūñha*) was according to the legend, brought by Sandhu to Mahiyangāna, immediately after the death of the Buddha (M̄bcs. 1. 37). The alms-bowl (*patta*) by Sumanā from Pāṭaliputtī (Poppahura) to Anurādhapura in the reign of Devānampiyatissa. Sumanā is also said to have fetched the relic of the (right) collar bone (*ekhāñka*) from Indra's Heaven (M̄bcs. 17. 14 E., 20). For the tooth relic (*dagdhanīkām*) see above 37. 92 ff.

¹ The three fathers are the father Mūnibharana and his two brothers. The brother of his mother (Ratanāvī) is Vikkaramabāhu II.

² Lit.: "to that body of fame which is worthy of aspiration" (*pi-
hāsiyā gāvudhe*).

³ Verses 41-47 form one sentence. The nouns *varitay* in 41, *vitha-*
mū in 42 etc. up to *anididhīyā sīvīyā* in 47 are all governed by *unoti*
 in v. 45. The verse 46 is a parenthesis.

⁴ Mahāummaggajātaka, no. 546 in FAUSETT's edition of the Jātakas
 (VI. 929 ff.).

others, of deeds done by the Bodhisatta in the different stages of his development¹, the outcome of his heroic nature and of other qualities. (I hear) in secular stories, in the 42 *Ramayana*, the Bhūrata and the like of the courage of Rāma who slew Rāvana and of the extraordinary deeds of heroism 43 performed in battle by the five sons of Pṛipu, how they slew Duṣyodhana² and the other kings. (I hear) in the 44 *Itihāsa*³ tales of the wonders worked from of old by princes like Dussanta⁴ and others in combat with gods and demons. — (I hear) of the great wisdom of Cāpaka⁵, that best of Brāhmaṇas who uprooted the kings of the Naṇda dynasty. — All 46 these deeds though they belong not to our time, have attained among the people up to the present day, the highest renown. — When I hear such a happy and incomparable life of those 47 who are able on earth to accomplish extraordinary deeds, then if I, sprung of a noble stock, do not that which befits 48 the best among noble heroes, my birth will be useless. These 49 were aided alone by favourable conditions of the time, but were they superior to me in insight and other qualities? After he had thus reflected he thought further: "My father, 50 the King, is now on the last stage of life; if now this my father's kingdom comes to me, but in consequence of the 51 emanation of my spirit under the influence of royal pleasures, I am not so successful as I wish, my harm will be the greater. But if I now staying here on the spot, send out my scouts 52

¹ P. bhūmīya. For the ten "stages" or "steps" of the Bodhisatta see Snākta, *Le Mahāvastu* I, p. 77 ff., 486.

² Duṣyodhana, skr. Duryodhana, the eldest son of Dhṛitarāṣṭra, the chief of the Kuru who was vanquished and slain in the great battle on the Kuru field by the five Pṛipu brothers Yudhiṣṭhīra etc. Duryodhana fell on the last day of the battle by the hand of Bhīma.

³ Itihāsa is the collective name for all the literature of historical narrative based on tradition. Knowledge of the *Itihāsa* is part of Brahmanical education. Cf. D. I, p. 88 (= III. I. 8); M. II, p. 123 (= 91).

⁴ Skr. Dusṣanta, the husband of Sakuntalā, a king of the Moon dynasty.

⁵ Skr. Cāpaka. See note to 64. 3, as also Lassen, *Indische Altertumskunde* II, p. 212 ff.

and let them find out how conditions really are in the other country, — my scouts might be in a position to discover a weakness amonig my enemies favourable to my plans, or not¹ — all the people here will describe² the strength of the foe to me in all possible ways. (They will say:) 'For the three Monarchs, thy fathers, of whom each was lord of a province, although united they undertook war seven times, it was difficult to conquer the kingdom. How then shall a solitary youth who merely rules a small province, take possession of it? But it is easy to govern over the original provinces; therefore thou must give up thy baneful project'. With such words — boring glowing rods into my ears — they will describe again and again, in every possible way, the greatness of the other country. But one should really refuse to believe all this tattle of fools who speak without knowing the real state of affairs. So under some kind of pretext I shall myself go to the other country and find out its conditions. But my father the Monarch, if he hears of these plans, through fear that some evil may befall his noble son, the light of his line, if he betakes himself into the country of the foe, will, tender-hearted as he is, hinder my departure. There will then be no fulfilment of my designs. It is therefore best if I go in disguise".

64 When the clever Prince who knew well what (right) occasions are, one day at night-time found such an occasion, he who was certainly not lacking in resources, left the house in such wise that his father knew nought of his departure.

Here ends the sixty-fourth chapter, called "The Departure for the other Country", in the Mahāvansha, compiled for the serene joy and emotion of the pious.

¹ If we regard v. 58 as a parenthesis, we get rid of all difficulties of language and content. The sense is: nothing is to be gained by spying from here, for whatever the result, the people here will always exaggerate the dangers and in consequence will not join me. They must be encouraged by my lead.

² The prep. *satheganti* is remarkable. One expects *anthesanti*.

CHAPTER LXV

THE KILLING OF THE SENĀPATI

As the Prince set forth accompanied only by his weapons, 1 there sounded at the same moment in front of him the peal of a shell trumpet. Hearing it he versed in the divers omens, 2 knew that his plan would shortly succeed and was full of joy. 3 Without the watchmen placed at different points noticing it, he got out of the town free from fear, lion-hearted. In haste he 4 covered a distance of five gāvutas¹ and reached in a region not far from Badalāsthālagāma² a village called Pilipvatthu. 5 It had been fixed as goal for the meeting together of his people, to halt here before his own arrival, awaiting 6 him on the way. Now when he saw that of those who had received orders only some had appeared on the spot, the 7 Prince asked why so few had come. But they answered: „Why doth our Lord speak so, though he knows the whole 8 demeanour of the people. With whom is there no fear of death? Our Lord is at an age immediately following that of 9 boyhood, even to-day the odour of milk plays about his lips. There is no separate fortune acquired by thee, nor is there 10 any other accumulation of resources save these present. Ex- 11 cept for ourselves whose character has long been tested and whose devotion is firmly rooted, who otherwise would follow thee? And what thy father the Sovereign, will do with us 12 who have come hither, no man knows. In our path there is 13 still the Senāpati Sankha by name, a great and mighty hero who has his abode on the frontier, apart from other foes, 14

¹ A gāvuta (i.e. gāvata) is a quarter of a yojana (DhCo. II. 184), thus about two miles. PTS. P. D. s. v.

² See note to 68. 43; 64. 43.

and we few people are made one by the other ever more
 15 terror-stricken. And the time of daybreak is now close at
 hand". Thus each for himself made known the fear that
 16 dwelt in their hearts. When the Prince heard their words
 he smiled kindly, looked them fearlessly in the face and spoke:
 17 "Although all these people here who have such fear, have
 lived together with me a long time, yet have they not
 18 learnt to know me", and to chase away the fear that had
 risen in them, the lion-hearted let sound¹ a mighty lion's
 19 roar. "Leave all men aside; when I have my weapons in my
 hand, what can Sakka, the King of the gods, do even if he
 20 is enraged? Because ye thought I am a boy these foolish
 thoughts have come to you. Have ye not heard that one
 21 looks up to splendid might, not to age? But if ye fear my
 father's army will pursue me, then will I — by a single deed
 22 that I have devised to carry out and in such a way that the
 people in my own and in the other country shall offer me
 23 fear and devotion and ye shall rid yourselves of this your
 terror — at once, as soon as this night is past, manifest my
 24 pre-eminent insight, determination and courage. Go forward!"

With these words the hero seized his weapons, left that vil-
 25 lage full of determination and like to a second image of the
 sun risen in the western heavens to surpass the sun disk
 26 standing on the summit of the eastern mountain, he lighted
 up the lotus ticket of the eyes of his attendants and came
 at early morn to Badalatthali.

¹ It is interesting here to note the fundamental difference between the narrative of the Culavagga and that of the older Mahâvamsa and between the ideas of their authors as shown particularly in the compari-
 son of the personalities of Duthtingamagi and Parakkamabâbu. In the
 one case deeds of true heroism, culminating in the dauntless duel with
 Eîra, in the other big, high-sounding words as prelude to an action
 of very doubtful courage and of still more doubtful moral justification.
 It is therefore significant that in Ceylon, more especially in Rohana,
 one meets again and again with traditions connected with Duthtingamagi.
 He is the real national hero of the Sinhalese and his name still lives
 in the popular memory. Parakkamabâbu is almost forgotten though he
 is nearer by more than a thousand years to the present than the other.

By the peal of the victorious trumpets the Senāpati (Saṅkha) 27 awoke. With consternation¹ he perceived that the Prince had come. Accompanied by a great host he went forth to meet 28 him and full of reverence, bowed himself to the earth to offer the customary homage. When with the thought: what may 29 not this man do to us if he remains alive? he must be slain on the spot, the soldiers looked at their leader, but he checked 30 them with a sign, for he thought: it is unworthy of a man to kill anyone against whom no guilt can be proven, only in case of hostile demeanour is the death penalty permitted. The lion-like (Prince) took the hand of the Senāpati, spake 31 friendly words to him and entered his abode. The Senāpati 32 thought: "The Prince's departure must have taken place without the King's knowing of it. Until I learn the state of affairs these people who have come with him, must be each 33 separately housed so that they may not remain in communication with him, the Prince however, must dwell in my house". He did so, and in order to dupe the discerning (prince), he 34 paid him the honours due to a guest and sent messengers to the King. Now when the Prince perceived the deception 35 practised by Saṅkha he thought: "If now without doing what must be done, I remain inactive, of a truth my plan will 36 come to nought: this man must needs now be slain". He gave 37 one of his attendants the order to strike down² the Senāpati. A great tumult arose: the Senāpati is slain. A soldier of the 38 Senāpati hearing that the general had been murdered, cried: For what reason did the murder of my Lord take place? and 39 sword in hand, risking his own life for his Lord, he rushed at the Prince standing there alone. But when he glanced at 40 the Prince's countenance, trembling with fear, he could not stand upright and flung himself at his feet. Before the Prince 41 could say the words: "Seize him", one of the soldier's com-

¹ P. *saṃjātasaṃkhepa*. Not translated by W.

² As it is described here, the murder of Saṅkha who was a loyal and devoted adherent of the royal house, is as net as brutal as it is senseless. Probably the whole episode is in this form unhistorical. See Introduction 1.

42 poniens himself struck him down. "The deed he has done without my orders is unseemly", with these words the Prince 43 had him punished accordingly. But the terrible excitement which had arisen at the same time, the Prince stilled by the mere wrinkling of the brows.

44 The hero whose greatest wealth was fame, the Prince of firm character, who well understood the rewarding of his heroes, whose most precious treasure was his famous name, left his soldiers to take all what they would of the abundant property snatched by the Senāpati.

Here ends the sixty-fifth chapter, called "The Slaying of the Senāpati", in the Mahāvanssa, compiled for the serene joy and emotion of the pious.



CHAPTER LXVI

THE SPYING OUT OF THE CONDITIONS IN THE
OTHER COUNTRY

"If I were to set forth to-day to carry out my plan, 1
these people would think: the Prince has left through fear.
I will stay here and see what my father does as long as he has not 2
heard that I am staying here after the slaying of the Senāpati".
With such reflections the hero, the best of all far-seeing men, 3
sojourned a few days on the spot. The soldiers of the Senā- 4
pati and many people who dwelt in the province, who in con-
sequence of the slaying of the Senāpati, were seized with 5
terror were not able to remain each in his place, but sought
out the Prince, streaming together from all sides. "Acting in 6
opposition to his father the Prince has slain the Senāpati",
thought the inhabitants of the province. "If powerful people 7
like ourselves, whose devotion is deep-rooted, are his slaves!
what then is impossible for our Lord? If the (lawful) Lord 8
is in life, how dare thy uncle under the pretext, the prince
is still a boy, hold sway in the kingdom belonging to thy
father? We will join together, march on the town of Sā- 9
khatthali and fetch hither by force the king together with
his treasure and his harem". With this firm resolve and bent 10
solely on the gaining of the dominion, they betook themselves
to the place Padarārasuñīdakavuṇa by name. The Prince sent 11
some of his people thither, summoned the leaders of the sol-
diers to him (and spake to them): "Ye must not think that 12

¹ I read with the MSS. *dāsava*. S 2 alone differs, for *dāsava* in
S 3, 7 is only a variant in the writing. The *dakkhaṇa* adopted by S.
and R. is an unnecessary alteration.

the slaying of the Senāpati by me took place out of enmity
 13 to my father; away then with your agitation¹! I have in no
 wise come hither in enmity to my royal father, nor do I mean
 14 to bring this part of the province into my power. For sons
 such as I am is there not but one thing to do — to cause little
 15 sorrow themselves to their aged fathers and to ward off the
 evil which may be done them by another and so ever to serve
 16 them with devotion. Why have ye such thoughts?" Therewith
 the prudent one removed their scruples and reflecting on his
 17 further course, came to this decision: "If I sojourn here some
 days, illmeaning people will try to sow discord between us
 18 twain, father and son. Without lingering here I must arise
 and busy myself with the carrying out of my former plans".
 19 Therewith the Prince left the village of Badalatthali to
 betake himself to Buddhagama near the Siridevi mountain.
 20 Before he reached the village of Siriyāla² the inhabitants³
 21 who had banded together, fled on every side. Accompanied
 alone by his own followers, the heroic prince now advanced
 22 well armed along the highway. "Now if we quietly suffer
 the prince to escape after his having slain the Senāpati, what

¹ W. translates "ill-will towards me". That is, I believe, wrong. The context is rather this: the people have taken the killing of Sankha as a sign that the prince is in open rebellion against his uncle. They take his side and civil war threatens. To hinder this, Parakkamabahu explains to the people that there is no enmity between himself and his uncle, and exhorts them to keep quiet.

² The topographical problems have been most satisfactorily solved by Concessions (I. 69). Following Mr. Stutter, he identifies Buddhagama (see note 58. 43) with Menikdama, 8. 8. W. of Dambal, since an inscription was found there in which a Budgam-vehera is mentioned (ASO. 1908 = VI. 1913, p. 14 f.). Near there is a mountain Nikala which, according to Fawcet, was formerly called "Hoersedevnti", that is, Siridevi. Before Parakkamabahu got there he passed Siriyāla. That is without doubt the present Hiriyalgama is the Gantike Korale, which gives its name to the Hiriyala district north of Kuruwegala.

³ While the inhabitants of the Badalatthali district were not disinclined to support the Prince against his uncle, those of Siriyāla and later, to a greater extent, those of Buddhagama showed themselves hostile, even inclined to capture him and give him up to the King.

kind of loyalty would that be on our part to the King who gives us our daily bread?" So thought certain traitors, 23 conceived the plan of capturing him and pursued him from behind while he was on the march. Without being in the least 24 afraid of them, the Prince fought them sword in hand and scattered them in flight. Together with his followers among 25 whom no falling off was noticeable¹, the discerning Prince, free of all danger, reached Buddhasāma. When a few days 26 of his sojourn there had passed, the inhabitants assembled together to capture the Prince. Raining a furious, uninter- 27 rupted shower of arrows, they surrounded the village full of zeal to begin the fight. "We must give up our lives if he 28 benefits thereby" thought the soldiers who had come with him and, flurried by fear all, save the umbrella-bearer and 29 the sword-bearer of the Prince, fled on every side before the Prince's eyes. When he saw his soldiers fleeing, he smil- 30 ed a little and having now found an opportunity of showing his extraordinary courage, the Prince thought: "With my 31 weapon even will I strike terror into the foe and scatter him in flight", and cried with vehemence: "Give me my sword!" When the soldiers who had at first fled, heard along 32 with these loud and resoundingly spoken words, the blare of the victorious trumpets penetrating the circle of the firmament, 33 and when they saw the struck off heads of the foe, falling to the ground, they turned and fighting, scattered the troops 34 some thousands in number in flight, surrounded the Prince and praised his courage.

While now the Prince sojourned there he desired to have 35 the nagaragiri² of King Gajabāhu, Gokappa³, who had the control of Kālavāpi, in his presence, to find out his views. 36

¹ P. *adīgħapużi kienik*, quite ignored in W's translation. It must however be emphasised that not one of the original followers of the Prince had deserted him.

² The title nagaragiri is met with here for the first time (cf. also 66. 62 and 70. 68). See Introduction III.

³ Gokappa is probably a clan name (see above 38. 13, note); skr. *gokarna*, P. *gokappa* denotes a species of stag, an elk.

He sent therefore, one of his henchmen to him with a letter.
 37 When the latter saw the missive he nodded consent, read it
 38 and learned from it of all that had taken place. Believing
 39 that the superiority of the Prince's forces made disobedience
 40 to his commands an impossibility and without waiting for
 news as to the opinion¹ of his own Monarch, he came to
 41 Buddhangāma and sought out the Prince with reverence. "Thou
 hast heard how I have come hither away from my father the
 King, how I have caused the violent death of the mighty
 42 Senāpati, and how I have performed marvellous deeds of be-
 43 roism against the foe following in my rear. Without even
 a thought that thou shouldst learn the opinion of thine own
 king, while before the sending of my messenger no connec-
 44 tion (between us) existed, thou (nevertheless) settest out to
 see me the moment thou didst see my letter; thou hast done
 45 well," with these words the Prince full of joy, presented him
 with all the ornaments he had himself worn, consisting of divers
 46 precious stones, along with an excellent elephant. To the
 leaders among his soldiers he gave valuable ornaments of
 47 divers kinds, such as costly earrings and the like. Hereupon
 he dismissed the chief (Gokappa) with his soldiers that they
 might rest, having shown himself friendly to them by the
 assigning of dwellings, food and the like.

47 Arrived in his quarters for the night, Gokappa beheld
 himself in a dream in the form² of the Senāpati who had
 48 been murdered at the Prince's command, surrounded on all
 sides by robbers with swords in their hands to kill him. In
 49 mortal terror he gave a shriek and fell from his bed to the
 50 ground, and without heed for the people who bore his sword, his
 umbrella and the like, he left the whole of the force which
 had come with him in the lurch. But as he could not even
 51 find his way by the heavens, he got into a great forest and
 losing the path, wandered about in it. Only at daybreak did

¹ P. Mātra (the same in v. 42) in reality "kind, character", then "attitude towards something, conception".

² Thus I explain the sign: he saw himself (पत्तेषु) as the Senāpati.

he find the road leading to Kālavāpi, followed it in haste 52
and reached his village. His men too, when they heard of
the flight of their lord, seeing no other escape, smitten with 53
the greatest terror, left each of them his' weapons behind and
wandered like their master bewildered about the forest, reaching 54
Kālavāpi in haste at break of day. When the Prince heard 55
the story of the flight he smiled and remained there (in
Buddhagūma) a few days longer. And from that time this 56
story was for him who appreciated humorous tales¹, a means
in moments when he was downhearted, of chasing away his
depression.

When Kittisirimegha heard of all these events he sum- 57
moned his great dignitaries together and took counsel with
them: "The Prince has escaped in disguise from our well 58
protected town, looked after by officials and filled with soldiers.
Thereupon together with certain villainous and unlovable people 59
who went with him from here², he has fled, has slain the 60
mightiest vassal in my kingdom, the Senāpati, has seized the
whole of the costly property accumulated by him, has then in
his flight slain here and there many soldiers among the country 61
folk who pursued him, has summoned to him the nagaragiri 62
Gokuyya of King Gajababu³ and has brought him under his
influence and now sojourns in Buddhagūma⁴. This is no time 63
to look on inactively. If the foe in this threatening situation"⁵

¹ Note the free treatment of the gender in ध्युधरेऽस्मै वारे एते.

² P. मिथ्याश्रवा, lit. "for the many kinds of tastes in narratives".
One might read मिथ्याश्रवान्: अस्मै = skr. कृप्या is the cheerful
laughing-rousing fundamental character (मात्रा) of a literary work.

³ The MS. reading तो लो in 69 b is disturbing. It is difficult to place *to* in the construction of the sentence and *लो* stands already at the beginning of the verse. I propose reading *तोऽस्मै तोऽस्मै* (that is comitative "with him" and *तो* means "from here" that is from शक्तिभूमि).

⁴ The same wording as in c. 33 e b.

⁵ The present part. वारे stands here again instead of a finite verb
to express a permanent state. Cf. note to 41. 83.

⁶ P. अस्मै च्छद्गम्य, lit. "at this break" (= weakness, want), or
possibly in the original meaning "at this moment where a division (an
estrangement between me and my nephew) has taken place".

64 make a treacherous treaty with the Prince who is favoured
 by fortune and gifted with insight and courage, and think
 65 to begin war, that will be for us a great misfortune. Before
 he can think out other worse plans he must be seized during
 66 his stay in that village". Thus resolved, he summoned the two
 Adhikārins¹, Sene and Mahinda by name, further Maṅgalūna,
 67 the son of a royal servant², as well as other retainers and
 sent them forth with the words: "Take with you all people
 68 in my kingdom who live by soldiering, go forth in haste
 69 and bring the Prince hither by force". These took each his
 great army and with powerful forces divided into ten columns
 70 they approached Siriyūda. When the Prince heard thereof
 he thought: "I will take up my position at a spot difficult
 to pass³, in such a way as to force the troops which are
 marching separately in ten columns, to join each other and then
 71 I shall immediately destroy them". The hero betook himself
 in haste from Buddhagāma to Saraggāma⁴ in the district of
 72 Mahātīla. The officers (of Kittisirimegha) thought however:
 „if the Prince flees from Buddhagāma and withdraws into an
 73 impossible region surrounded by mountains, his capture will
 be difficult, whatever means one uses", and marched united
 74 thither. When the Prince heard that he rejoiced at the success
 of his plan. In front he left space for the advancing army,
 75 placed his numerous men on both sides of the road, hidden, well

¹ From 70.276 it is clear that *adhikarin* denotes a certain office or a certain rank. See Introduction III.

² W. seems here to adopt the reading *anubhīlina* of the Col. Ed. which however has no support from the MSS. and translates "the anubhīlina" — with the note "chief secretary" (?) — *Uvapādānula Dūraka*. The word *pādānula* or *-luka* with the meaning of "servant" occurs frequently in the Jātakas (PTS. P. D. s. v., also DhCo. L. 188⁴).

³ Not "at such a stronghold" as W. translates. It is a case of a narrow pass in the mountains.

⁴ Saraggāma has certainly nothing to do with Saroggāmatitthi on the Muhūrīlabaganga (71.18; 72.1, 31). Coomaraswami identifies it, following Strossy, with Selagama in the District Matale, Asgiri Palleseyi Palleya (Census of C. 1921, IL, p. 94). Instead of "from Buddhagāma" the text has simply *tayo* "from there", the same in v. 72.

armed, such as were deemed especially brave. Then when 76 the mighty one saw that the whole of the hostile force had advanced to the centre, he experienced in the art of war, had numbers of soldiers cut down. Those who remained over 77 from the slaughter threw their weapons away as the case might be and fled, with no thought of renewing the fight, on all sides. The victorious Prince left the place thereupon 78 and betook himself to Bodhigāmavara¹ there to await his father's decisions². Sojourning there the hero spent several days and 79 after scuttling in that same place a (further) army which came forth to fight at the command of his father the King, 80 he retired from thence and betook himself to the village of Rāmānibura in the region of the Lāṅkā mountains³. To 81 remove the footsoreness of his soldiers the intrepid one spent several days sojourning there. Then he reflected thus: 82 "Although my foes have all been repeatedly crushed by me in battle, they will not retire out of fear of my father, giving up the hope (of success) in fight. Because their evil 83 counsellors have wrongly thought: this Prince falls not into our power only because he is in inaccessible country, there- 84 fore I shall now betake myself to the spot where they are sojourning and drive away their evil thoughts". He advanced 85

¹ W. translates "returned to the village Bodhigāma. He thus obviously considers Bodhigāmavara to be the same as Bodhigāma. But the text has not *paacca* "he returned", but *aya* "he went". Coomaraswamy (I. 69) regards Bodhigāmavara as the present Bogambura in the Matale-Palleiyā Patta (N. E. of Matale). The prince thus stayed near the battlefield to await the development of events.

² P. *pitacittānubhātthay*. W's translation "that he might calm the anxiety of his father" is wrong. All Pernkkamabhi's actions hence the character of open enmity and are opposed to the fiction of the compiler that no conflict had taken place between uncle and nephew.

³ The Prince withdrew from Bodhigāmavara further E. or N.E. There is no doubt that the name Lāṅkāpattava or Lāṅkāgiri (thus 70. 88, mentioned again in connection with Bodhigāmavara) is preserved in the present Laggala, the name of a district between Matale-Palleiyā Patta and the Mahaveliganga. It is also advisable to read instead of the Rāmānibura of the Col. Ed., Ramānibura in which Coomaraswamy recognises the present Rāmānure in Laggala Uduwāyā Patta.

to the village of Khravūpi occupied by their army and
 86 reached the district called Ambayana¹. He occupied it and
 having found out himself from the people there the exact
 route to march against the foe², he set out in the evening
 87 and reached the village at night. When his soldiers reached
 the enclosure consisting of terrible briers full of prickles from
 top to bottom³, they stayed without, being unable to pene-
 trate it. The hero placed himself at the head, broke fearlessly
 88 through the fence, and standing in the middle of the village
 89 called out his name. The enemy who had already witnessed
 the marvellous courage of the Prince, were seized with terror
 90 when they heard his resounding voice and all (of them)
 without even thinking of clothes or weapons, fled on all
 91 sides, like gazelles that have caught sight of a lion. His
 soldiers who had entered by the way he had forced, slew
 whomsoever they caught sight of, and set fire to the village.
 92 The Prince immediately marched to the village of Navagirisa
 and resting there awaited the dawn.

93 The dignitaries of his father, the King, now assembled
 and spoke with each other of the great energy (of the Prince)
 94 in the various battles: "With our plan of capturing the Prince
 quickly with our forces of so many thousand men, we have
 95 brought ruin on our own army, and since they have everywhere
 fled in flight, we have only caused the Prince's fame to become
 96 more widely known. But if we disregard the terrible com-
 mand sent us repeatedly by the King, then the life of our
 97 kinsfolk is at stake⁴. It is not meet that we spend our time
 here without taking pains to carry out the King's command
 98 by every possible means. Even at the cost of our lives we

¹ The name is preserved in that of the Ambanganga (Covering) which flows through the valley of Matale and turns eastward at Nalanda towards the Mahanaviganga.

² P. eteki refers to the inhabitants of Ambayana, i.e., to the enemy; sekarī means the possibility of approaching the enemy.

³ So I understand titthanggapāda "where the top part (apā) and the foot (pāda) are sharp".

⁴ They are hostages in the hands of the king.

most satisfy the Lord who gives us our living, and thereby ensure the protection of our kindred". Therewith full of bold deliant courage, with large, well armed forces, they set forth like the army of Mūra on a road shown them by scouts. From four sides they forced their way into the village and 101 surrounded the Prince's house. As the hilly region was cool, 102 the latter had donned a red woollen shawl and sat there playing a game to which he was accustomed from his childhood. From the noise he noticed that the foe was quite 103 near, but since he saw not one of his own followers, he at once bound his topknot fast, wrapped himself tightly in the 104 woollen shawl he had been wearing, and terrible, sword in hand, he plunged like a savage lion into the middle of the 105 fight and in a moment chased the whole of the enemy to the world's end¹. Then after raising his voice and calling 106 together his own people who had come with him and who terrorized by the clamour, had fled into the wilderness, he reflected: "The fear which must beset the King of the hostile 107 party² when he thinks what may be the cause of my leaving the King my father and coming hither — all that I have hitherto 108 done, beginning with the slaying of the Sāṃkati³, suffices to restore it. I must now beke myself to the other country". Therewith he set forth thence and at the place Poragahali- 109 khangja⁴ he cleansed by the pouring over with water the blood stains⁵ from sword and hand⁶, laid aside the blood-

¹ Lit.: "he made the enemy (dise) into such as turned themselves to the end of the firmament (śāntu)".

² I. e. Gajabahu.

³ The train of thought is this: It is intelligible that Gajabahu should regard my coming with distrust. He may fear that I intend evil towards him. But all my actions so far have been directed not against him but against my father. This should allay his fears so that I can now enter his country without danger.

⁴ I prefer to read "gihātī" instead of "gihāti" because the name seems to me to contain the word ali "cauld" (Sinh. ගිහා). Khaḍgi means "district", a narrower area than rajya or nāgari.

⁵ Lit. "the union with the red blood".

⁶ Or perhaps "from the sword hand"; from the hand which had wielded the sword.

soiled mantle that he had worn and enjoyed after a change
 110 of garment a comfortable rest. He then crossed the frontier
 of the province of his royal father and reached in the realm
 111 of Gajabāhu the small place called Janapada¹. With all kinds
 of sportive games, such as were customary in the country,
 he spent several days, sojourning there.

112 Now when Gajabāhu heard from the mouth of his watch-
 men of the gradual approach of the Prince he was seized
 113 with great alarm. He spoke with his councillors and after
 determining what was to be done, he sent him a gift of
 114 raiment, ornaments and the like. To his envoys he gave this
 message²: "Since hearing of thy leaving my uncle³, the King,
 and of the wonderful deeds of courage which thou hast
 115 performed on the way and that thou instead of applying
 elsewhere⁴, hast entered my realm, my heart has become
 116 narrow through expanding joy. Besides myself what kindred
 hast thou who would be ready to serve thee⁵. A coronation
 117 festival truly is thy visit for me. Since my uncle, the King, in
 his old age does not hold such a jewel of a son as his most
 118 precious possession and by some imprudent attitude has let
 him come into my hands, that means for me the reward in
 119 full for a highly meritorious action. If we twain are now for
 120 ever united, what foe will dare to make war on us? My splendour
 will now in every respect become great, even as that of the
 121 fire when it has gained the storm wind as its ally. Once we

¹ Janapada is often mentioned as borderland of Rajarathna towards Dukkhiladeva. Cf. 67. 22; 70. 87. It is probably to be looked for in the neighbourhood of the present Vagapanam, Udasina Pattura, east of Dambat.

² Cf. v. 122; *itī vātakā etc.*

³ Kittisirimegha was married to Lokanūthā, the sister of Gajabāhu's father Vikramabāhu, according to 59. 44.

⁴ With the majority of the MSS. we must read here विप्रात्मा 'विप्रात्मा'. If with the Col. Ed. we read विप्रात्मा (thus only in MS. B 4) विप्रात्मा remains unintelligible, for the meaning is not "somewhere or other" (W. "into a place"), but "somewhere else".

⁵ P. *mausabandhara*. I take *vassā* = Skr. *rājya* as "tractable, obedient". W. has "kinsfolk . . . on your mother's side".

have met each other, I shall have no difficulty in conferring on the prince the royal dignity which belonged to his father. Meanwhile thou must without loss of time carry out thy visit to me". With this message he dismissed his envoys. When the Prince whose intelligence was well capable of discrimination (between the true and the false) heard this news from the envoys, he thought: "It is ever very hard to see through the craftiness of princes; I will test him and then set off", and he sent together with the envoys, a warrior Nimmala by name, versed in all expedients. After learning (through him) the true character of the king as well as that of all his advisers, the Prince advanced further towards Pulattinagara.

Thereupon King Gajabāhu advanced to meet him at the head of a great army, showed him in joyful zeal many favours, let the Prince mount the elephant on which he himself was riding, showed him the beauty of the town and betook himself (with him) to the royal palace. The Prince made known his joy called forth by the seeing Gajabāhu and after spending some days there he in order to become acquainted with those of the King's people dwelling in the outlying districts who were for him and against him¹, sought out such as understood all kinds of tricks and knew the dialect of the various regions and who were distinguished by devotion to their Lord. Of these being versed in the methods to be applied, made those who understood the mixing of poisons², adopt the garb of the snake charmer. Others skilled in telling of the lines of the hand and other marks

¹ The work of espionage now begins. That the compiler was influenced by the reading of text books on *sāttī*, as for instance, Kauṭilya's *Arthaśāstra* (I. 11. 7 ff.) is unmistakable. The *vīnarāgī* and *vīparāgī* of our passage correspond to the *ekyū* and *kṛtyū* of K. I. 13-15, the faithful who cannot be influenced and the unfaithful whom one can win over to oneself. Cf. *Arthaśāstra* of Kauṭilya, ed. R. Sastri Sastry, p. 22 ff.; Kauṭilya's *Arthaśāstra* trsl. by R. Sastri Sastry p. 26 ff.; Das altindische Buch vom Welt- und Staatsleben, das *Arthaśāstra* des Kauṭilya, übers. von J. J. Metze, p. 24 ff.

² P. *visvajīḍī* beside corresponding to the *rāṣṭrāṇī* of Kauṭilya I. 14. Cf. also with this the *rāṣṭrāṇī* below in c. 138.

on the body¹ he had disguised as wandering musicians, or
 133 *capaslas* and as *brāhmaṇas*. Amongst the many *Damīlas* and
 others he made such as were practised in dance and song²,
 appear as people who played with leather dolls and the like.
 134 Others again after they had laid aside their own garb, he ordered
 to go round³ selling goods such as rings and bracelets of glass and
 135 the like. Others again he sent forth with the command that they
 should go in the garb of ascetics⁴, with the equipment of such,
 136 the umbrella, the beggar's staff and the like, wandering like
 unto pious pilgrims from village to village and thereby
 137 performing their devotions in front of the *cetiyas*. People
 versed in the art of healing he commanded to seek out vil-
 lages and market towns and there to practise the healing
 138 art⁵. Such as understood the instruction of boys in the art
 of writing and in the handling of weapons, who were skilled
 in the preparation of magic potions and versed in spirit in-
 139 contemplation as well as craftsmen possessed of skill in the work-
 ing of gold and the like he ordered to move from place to
 140 place, practising their profession. In order to find out him-
 self the actual conditions as these existed amongst the in-
 habitants of the inner district (of the town), he by showing a
 141 great innocence founded on his youth, learned amongst the
 people who came to him under the pretext of entertainment
 142 and who dwelt on the weakness of the King, to distinguish
 amongst the highest officials, officers and soldiers those who were
 ambitious, those who nursed a grudge, those who were afraid

¹ According to the *Kauṭilya* I. 12, the knowledge of the *lokapāla* and of the *śāṅgaśīva* belongs to the equipment of a particular kind of spy. These are the so-called *sāttvikaśāṅgaśīvayā*.

² The *nāga-nartaka-pṛyanu-vāduka-vigrahan-mālīyā* of the *Kauṭilya* (I. 12).

³ In the *Kauṭilya* II. 11) the *cañchakatāpanīyāmā*, the spy disguised as trader. Peddling with bracelets of glass and similar trinkets is common in the villages of Ceylon at the present day.

⁴ *Kauṭilya* I. 11 deals with the *bāṇava* as spy (*maṇḍa* or *jūḍa* or *vyāḍikāmaṇḍapāṇavīḍīṇāmā*).

⁵ The strolling quack is missing in the *Kauṭilya*, as well as the strolling schoolmaster and the strolling craftsman.

and those who were avaricious¹. He took care² too, that 143 spies who were versed in the divers rites and ceremonies³ in use in the various schools and who knew the tales from the Itihäsas, Puränes and many other books, should visit the dif- 144 ferent houses in the assumed garb of swamis. As soon then as confidence in them had been established, and when they had found trust and reverence, they came forward as (spie- 145 ritual) advisers, estranged the people and brought them under their influence. Believing that if the King were made un- 146 suspicious, he could then move about as he would, and easily learn the actual conditions in the interior of the country, he 147 sent a letter to his mother who was dwelling in Rohana, fetched thence his younger sister, the charming Princess Bhaddavati, as well as abundant money, under the pretext that 148 it was her property. The money he took to himself but the 149 Princess he wedded to the Lord of men Gopabüha and so ma- naged matters that the Ruler completely trusted him even as 150 also the royal family⁴. He used also under the pretence of sport, to go about the streets with a cutting elephant that

¹ The *Kauṇḍīya* I. 14 distinguishes in exactly the same way four groups amongst those who can be manipulated and won over for one's own schemes. The close relation of our passage to the Arthaśāstra and the official literature is shown by the fact that the terms are the same in Sanskrit and in Pali: 1) the *dravikkharayak* = P. *srabhuddha*, the group of the indigent; 2) the *dhīravayak* = P. *mudha*, the group of the fearful; 3) the *hribhūtarayak* = P. *lindha*, the group of the avaricious and, 4) the *mātikayak* = P. *abbhinivinive*, the group of the ambitious. The last group is placed first by the *Gītāvarga*. For the whole subject cf. W. Geerken, *Kenntnis der indischen Kulturliteratur in Ceylon*, *Festschrift für H. Jacobi* (Beiträge zur Literaturwissenschaft und Geistesgeschichte Indiens), p. 408 ff.

² P. *riddhaya rapha kare yath* . . . in v. 145: "he acted in the way, arranged it so that . . ."

³ P. *apigñārathitam*, not "folklore" as translated by W. The *Kauṇḍīya* I. 9 uses *upjaya* along with *rahasya* in the meaning of "rite, secrecy".

⁴ W's translation is wrong. He has not realized that *tato rājakaṭap* belongs still to the preceding. The Sinhalese translators S. and B. have also overlooked it.

151 had rat discharge, and when he was pursued by it would quickly flee under the pretext that refuge was difficult to find, into the house of people who were to be brought under his influence. He then gave them fitting money reward, costly ornaments and the like and brought them thus imperceptibly 152 under his influence. All the people down to the lowest grades, and the soldiers who dwelt in the town, thought, each for 153 himself that this courtesy was paid to him. Thereupon he ordered his skilled scribes to make an estimate of the King's revenues, of his stocks of grain, of his troops, of his various 154 war material and so on, with the charge: record these by 155 stealing into the various departments of the administration¹.
 156 Others he appointed to find out the inmost thoughts of the people entrusted with the guarding of the town and (of those) 157 of the leaders of the army. He himself under the pretext of youthful pastimes, roamed about everywhere and thus, avoiding every peril, explored the conditions in both spheres².
 158 When the wise man realises how all enterprises undertaken by beings equipped with a great fulness of sterilioius deeds accumulated in previous existences, have a successful issue, not meeting with any hindering cause, he will certainly do good.

Here ends the sixty-sixth chapter, called "The Spying out of the Conditions in the other Country", in the Mahāvansha, compiled for the serene joy and emotion of the pious.

¹ Lit. "groups of scribes (lekkakas)".

² What is meant is *antavayavas* the territory inside the town, and *bahimayavas* that outside of the town. Cf. above v. 129, 140.

CHAPTER LXVII

THE FESTIVAL OF THE MAHĀDIPĀDA

Now one day the Prince mounted his chariot and drove, 1
 accompanied by his retainers, along the King's highway. Then 2
 a terrible buffalo broken loose, that killed everyone it saw,
 with rolling bloodshot eyes sprang upon him. When the 3
 charioteer and the people of the retinue saw it dashing on-
 wards, seized with fear they fled in haste. Then the Prince 4
 thought: it is not meet for me to flee like those there, and
 fearless and without excitement, the hero swiftly went for him 5
 and called to him suddenly with loud resounding voice. When 6
 the buffalo heard this, like to a lion's roar, it turned in terror
 and ran away, killing or trampling down everyone it met.
 All who had seen the miracle with their own eyes or had 7
 heard of it broke, full of astonishment, into words of admira-
 tion: "Behold the heroism, behold the courage, behold the 8
 determination, behold his steadfastness, behold the effect of
 his meritorious deeds!"

When the Ruler of men Gajabshu heard how the people 9
 praised his bravery and his other qualities, he thought: that 10
 is a great man, of terrible courage whose extraordinary might
 cannot be compared with that of others, and he began to be
 afraid of him. Now when the Prince perceived the suspicious 11
 thoughts which had arisen in the King Gajabshu he reflected
 thus: "If I wish while sojourning here, to achieve the so- 12
 vereignty, I shall without doubt succeed by the mere wrinkling
 of my brows. But in this case my dignity, and my extra- 13
 ordinary courage and the strength of my arms will have no
 renown in the world. And the incessant twitching in my arms 14
 will nevermore cease without the pastime of a war game.

15 Therefore I will return to the land of my birth, overwhelm this king by war and capture him and his retainers alive.
 16 Then when I bring my father Kittisirimegha into this town and by the water of the royal coronation which will be poured
 17 on his head, I efface the shame of the defeat of my three fathers — then will my fame spread itself also over Jambudipa."
 18 Hereupon he found out through hunters a way of approach for the army in making an assault on the town and a way
 19 for its retirement, if there should be cause for retreat, as well as a way suitable for his own spies, well understanding how
 20 to discriminate between the different ways, while he himself under the pretext of the chase, wandered about the forest near the town, and distinguished the main roads from the bypaths by particular signs.

21 Mindful of the words of the Buddha: if one lets time slip away, time drinks up the best¹, he with the intention of betaking himself to his own country, then sent away first of all his followers having fixed the goal where one should meet,
 22 in the locality of Janapada². But as he thought, that after leaving stayed there so long it was not in keeping with his
 23 manliness, to leave without giving notice thereof, he paid a visit in the evening in richly decorated attire, to the King
 24 Gajabhu. Then when twilight had come when people were
 25 wont to amuse themselves with divers games, he smiling, with
 26 cheerful mien, spake thus: "I must start even to-day to betake myself to the province of the Yuvaraja, and having paid a
 27 visit to my father, then return hither in haste." When the King heard this, thanks to his naturally defective understanding, he thought he had said this with reference to his

¹ Lili: "In the passing of time time drinks away the sap (rūṣa) thereof." That is: a work loses its value if it is not carried out without hesitation. This is held to be a *buddharūpa*, like many ancient sayings of wisdom. S. and H. have changed the word evidently because it is not to be found in the Canon, into *avichcharam*: "ancient saying" (thus W.) I think however, that *rūḍhīna* is only used of age in respect of human life.

² Thus already near the frontier of Dakkhinadesa. See note to 66. 110.

intention to betake himself to his house¹, and said to him with cheerful smile the favourable words: "May what you have in mind be swiftly fulfilled!"² The chief Brāhmaṇa who stood near the King likewise at the same moment spake a favourable word of happy augury of which it is acknowledged that it aims at the abundant accumulation (of means) for the attainment of an object, for peace and victory and for the destruction of the hostile party. When the Prince heard that, he thought with joy: the present constellation is favourable to my course, and betook himself to his home.

Thereupon the Prince great in virtue and insight, hearing and seeing favourable omens of many kinds, left the house. Running as if in fun after his elephant called Hūnakula, he roamed from street to street and left the town at night. By moonlight wandering thence, he met a man resting at the foot of a tree and asked him who he was. When he heard that he was a wayfarer he spake quickly with raised voice: "Dost thou know me?" The other stood silent from fear. "Ādipada Parakkamabāhu, so they call me; fear not". With these words he quickly quieted him and won him for himself. He spake to him: "That I met thee here was in truth for me a great gain. Betake thee now in all haste to the camp and tell there thou hast seen Prince Parakkamabāhu on the way into his own country". With that he sent him off hurriedly. Near the Khaggirakavalibhamīn tank he kept a lookout whether a force were in pursuit of him. As the Prince saw no troop pursuing him, he set out to betake himself to (the place) called Kāyapuddāna. A dreadful, savage she-bear, with great sharp claws³, sprung at him in the vast wilder-

¹ Lit.: "with reference to the going to his own house". Thus Gajabāhi takes *gārardhāmī* as a joking expression of Parakkamabāhu's for his house, as he is of course playing the part of *gārardhā*. The King does not for a moment think that Dikkhīnadeva is meant. Even the words *viddhiyo pitmāsāmī* he refers to himself not to Kittisirimegha.

² These are words of favourable augury, *varunū māgadhaśubhīḥ*, which the Prince at once applies to his high-scoring plan.

³ The jungle bear (*melursus leucurus*) native to Ceylon, is distinguished by its enormous claws.

42 ness with her cubs, with a fearful howl. Forcing her down with the edge of his shield, he split her with his sword in two halves, but with the back of his foot he quickly cast off 43 the cubs. He then called together his comrades who had fled in fear into the forest. While hereupon still free from 44 fear, he passed over rocky country¹, he brought down a boar terrible beyond all measure, who had attacked him as if it were a whole herd², and who gave vent to a terrible grunt. 45 Then when marching further at the village of Demeliyaguma³ at daybreak, he beheld the peasants who were named after 46 it⁴, setting forth sword in hand on some kind of enterprise, he thinking they came at the head of the (pursuing) army⁵, 47 smote vehemently with his sword on his shield and with a 48 savage cry: "I will slay the villains" sprang into the midst of them like a lion among gazelles. They fled frightened into 49 the big forest, throwing away their weapons. Thereupon the Prince looked thither on every side and when he saw a man 50 who had fallen into a chasm, he drew him out of the abyss and asked him who they were. When he had heard out of his mouth the state of affairs in accordance with the truth, 51 he spake full of pity: "Leave off fearing everyone and take up your weapons", and declared to them openly his own 52 purpose. Near Maisgalabegama he saw for the first time sol-

¹ P. मिल्लयग्राम. W. takes the word for a proper name.

² The Col. Ed. changes the MSS. reading युता युक्तिभिगमते unnecessarily into बहु यु. W. accordingly translates "leading a herd".

³ The form of the name is quite uncertain. The MSS. wavers. The Col. Ed. has *Demeliyagama* but it is just the *m* which is present in all the MSS.

⁴ The passage is very difficult. W. takes रोपनमिके as a place name, but the locality is already given in *Demeliyagumachaya* above. I think that *रोपनमिके* belongs to the immediately preceding ग्रामे and that the word corresponds to a Skr. *रूपनमिके* ("aparavāna" = "name, nickname"). *जानके रोपनमिके* thus means the same as *देमेलियगुमाचये*.

⁵ We must connect *प्रतीतया* with *गत* (abl.); *गत* has the meaning of the Latin *agere*, lit.: here they come in advance of the enemy (ratio recta).

diers of his retinue¹ who had come according to the agreement, and accompanied by them, he betook himself to the 53 locality called Janapada and joined his retinue who had arrived there beforehand². The Prince tarried there with his 54 people two or three days, giving himself up to the pleasures of the chase and various other entertainments.

When King Kittisirimegha now learned from a letter sent 55 him by his watchmen, that his son had betaken himself hither, he rejoiced in the thought that after the Prince had 56 sojourned so long with the enemy, he had now without taking any harm, happily escaped out of the power of the foe. With the command: "Ye must, my friends, without delay bring 57 hither to me the son who chases away my grief, and before a hindrance arises, show him to me", he sent to him people 58 from the five groups of menials, who were known to be courageous³, together with an autograph letter and gifts,

¹ P. भाषा सहवाङ्गके. Cf. with this सहवाङ्गस्त्रै अवाचनम् 68. 5, सहवाङ्गद्वयविद्धि 70. 190, as well as सहवाङ्गधिपापसु 70. 277. The meaning of सहवाङ्गके is apparently the same as that of सहवाङ्गो "come along with", and then "belonging to the immediate retinue". Is there perhaps a connection between सहवाङ्ग and the Singh उपनाम?

² The localities, *Khajuroradhamina Kapapaddāvada, Demeliyagama* and *Malgalahegama* all lie on a line running from Polonnaruwa to east of Dambel. See note to 66. 110. The Prince had covered the distance — about 20—25 miles as the crow flies — in a night and part of the following day, reaching Demeliyagama at daybreak. His retinue expected him according to agreement (see 67. 22) at Janapada, and from here according to orders, some people have come to Malgalahegama to meet him. Of this place Colombe says (I. 79): "Malgulhuna seems to represent some such name as Migul-el; a Nakal-ebé is said locally to be between Kenderuvana and Pavankaha Ulpetta in Matale District."

³ The Col. Ed. has नद्याकः and W. accordingly translates: "reputed heads of the five trades". But the MSS. have all नद्याकः which points rather to नद्याकः after जने = नद्याकः. Kittisirimegha entrusts with the commission people whose hearts are in the right place, bearing in mind the violent death suffered by the Senapali Swinkha. According to W. प्रसिद्ध थे artisans, such as carpenters, weavers, washermen, bakers and alchemists (note to the passage). In 84. 5 in addition to

59 The Prince was glad when he saw the people and the presents they had brought, and betook himself thence to Saraggāma¹
 60 desirous of meeting again with his father. Now when Kit-
 61 tisirinegha heard that his son was there, he sent thither the
 head of the Kujhārasabhbū² as well as Abhayā, the chief of
 the ascetics, who dwelt in the Pañcapariveguṇḍīa monastery
 with the order to fetch him hither without loss of time.
 62 When the Prince had learned the circumstances of his royal
 father as narrated by them, he spake: if the stars are fa-
 63 vorable, I will depart and ye must go with me, and for yet
 a few days he passed the time with games at waterfalls and
 other pleasant places.
 64 When the Prince's companions saw the soldiers who came
 from every side, to seek the officials with the chief of the
 65 Sabhā at their head, they remembering the wrong they had
 themselves formerly done³ to the King by their adherence to
 66 the Prince, became agitated through fear. And they spake
 to one another: "Many soldiers are gathering here from
 divers places. Hard to see through are the intentions of these
 67 officials. They are all united here, surround us on every side
 and taking us in the centre, have occupied the various places".
 68 And being perturbed, they told the matter also to the King's son.
 69 He was wroth. "Never and nowhere do all these cowards look
 at things as they really are, and therefore they see nothing
 70 but danger where no danger is. At the sight of the village
 guard who have come to see the head of the Sabhā they

the five, ten pañcāśigṛī are distinguished. They are rajakūṭipati,
 belong to the royal household.

¹ See note to 66, 71.

² Kujhārasabhbū is, as so often, nothing but a paraphrase for
 Kujhārasabha (see note to 44, 4). It is a case of some kind of council
 chamber (*sabha*). The word *kujhāra* means "axe". Instead of "viro
 bhūga" the Col. Ed. reads "virobhav"; thus the name of the priest is
 missing here.

³ The following translation is also possible: "remembering the wicked
 deed which they themselves in common with the Prince, but committed
 against the King." The sentence would then contain an allusion to
 the murder of the Sennetī Sabhā.

talk contemptible nonsense to me" — and he spake to them 71 words to this effect. But they melted away gradually hither and thither. When the Prince heard of it he spake: "Although 72 they have witnessed my courage on divers occasions and their own rescue over and over again by me from evil situations, 73 their inborn cowardice doth not forsake these cravens. What boots it me whether they stay here or run away, and what 74 man can plot anything and what (can he plot) so long as I live?" And he spent yet some time tarrying there.

When Queen Ratanavali heard that her son was there, 75 but that he was not coming with the (envoys) sent out by his father, she thought: "It is not meet that grief should 76 be caused to the King by my son passing the time without coming; I will myself at once bring my son to the Monarch and 77 present him, to him". Thereupon she came in haste from Rohana hither, betook herself to Saikhanāththalī, sought 78 out the Ruler, exchanged with him many friendly words and, asked by the Monarch, she informed him of the reason for her 79 coming. Then she went thence to Saraggāma, sought out her 80 son, the Thera, the chief of the ascetics, and the head of the Sabhā and took close counsel with them as to what was to be done. And as (in her opinion) it was not at all seemly 81 to linger far (from the capital), she took the Prince along with her and betook herself to Badalatthalī. Together with 82 the Senapati Deva¹ stationed there she went to Saikhanā-
ththalī and presented (the Prince) to his father, the King. When then Kittisirimegha beheld his son, he spake in his 83 love to the highest officials thus: "To-day the arrow of 84 anxiety as to who here might look after me in my old age and show me the last honours, is taken out of my soul. But 85 think not that it is for me only a blessing, is it not also for you a reward brought forth by former merits? From now 86 onwards ye must all yield obedience to the Prince". With these words the King commanded to them his son. While 87

¹ Deva who is here called senapati, was apparently the successor of the numbered Sunkha. Like the latter he lived at Badalatthalī.

the officials full of zeal, did according to his command, King Kittisirimegha departed this life.

98 The steadfast Prince who knew the writings of the Master (Buddha)¹, was not mastered by the agitation called forth by
 99 the grief at his father's death. He comforted the inhabitants
 of the kingdom beginning with the high dignitaries, carried
 90 out the fire burial of his father in a manner worthy of him,
 91 appointed here and there in the country and on the frontiers
 of the realm loyally devoted officials amongst his immediate
 92 followers². Then versed in the laws valid for the nobility,
 at a favourable constellation, during the festival of the bind-
 93 ing on of the frontlet denoting the rank of mahādīpāda he
 held a solemn procession — he the ornament of Laṅkā, adorned
 with all ornaments, around the town adorned with every or-
 94 nament in every way — he the mighty round the troop-filled
 (town), he the most dexterous riding on his elephant — even
 95 as the King of the gods round the city of the gods³. By the
 rain of an abundant gift of money to the sāमas and the
 brāhmaṇas and others he stilled then the persistence of the
 glow of their poverty. To the King Gajabahu and to the
 King Mānabbasava he sent hereupon his envoys to inform
 them of the affair⁴.

¹ P. अविद्याधारी. It is doubtful whether *aviddha* contains the Skr. अविद्या or अस्ति (P. *anthis*). W. seems to assume the former, since he translates: "versed in all knowledge and religion". I think the latter and take *aviddhāvara* as a synonym of *buddhīvara*. The Buddha teaches in the sacred scriptures, absolute quiet of soul, indifference towards joy and sorrow.

² W. translates "officers whom he had trained". That is in itself unobjectionable. *Nigrahanī* would correspond then to skr. निग्रहिता = वराहिता (BL s. v. *nīgṛhītā*, near the end). I find it difficult however, to separate *nigrahanī* from the *sahamigrahanī* as often used in the same context. See note to 67. 62.

³ The whole section is full of puns. Notice in r. 91 *anhatta* and *hatta*, in r. 92 *abugāma* and *abugāma*, *wekhi* and *wekshī*, in r. 93 *pabuddha* and *buda*, *dudhīvagga* and *parakshikīya* (which I have rendered by "solemn procession"), as well as *shati* and *twati*, *sāmīya* and *sā-*mīyam**.

⁴ Thus he observes diplomatic courtesy in notifying the change of

He (Parakkamabāhu) who had won¹ the hearts of his 96 many officers through the fulness of his excellent qualities, who had reduced all hostility to nothing², who had won lustrous glory, whose wealth consisted in his renown which filled the whole universe, dwelt in that town doing much good.

Here ends the sixty-seventh chapter, called "The Festival of the Mahādipāda", in the Mahāvansha, compiled for the serene joy and emotion of the pious.

reign. But it is to be noted that he assumes the title of mahādipāda. This looks like modesty, but it includes as against Gajabāhu, for future time the claim to the crown to the whole of the kingdom.

¹ mita, lit. "directed, led" is to be taken in the sense of rasa mita "brought under his influence, won over for himself".

² For vikāraṇa cf. skr. विकार with vi, in BR. 2.

CHAPTER LXVIII

THE IMPROVEMENT OF HIS OWN KINGDOM

- 1 With his high-soaring plans and with his exact knowledge of the other country, though now in possession of the royal dignity, he did not give way to empty boasting¹ (such as):
- 2 "the reward of my royal dignity, after the subjugation of all my foes, consists (now already) in the gain of prosperity and welfare for the laity and the Order", but he thought: "It is true, I have by my extraordinary insight brought my kingdom although it is small, so far that much in it has prospered, but I will now within a short time further it so greatly that it will surpass the greatness of other kingdoms".
- 5 With this reflection the Prince granted to all the dignitaries amongst his followers², to each according to his merit, posts

¹ A difficult passage. The alteration of pada e in the Col. Ed. into *tathāvātām-ñāvalīn* (W. "he took counsel with . . .") is unnecessary. I believe that *tathāvātām-ñāvapīj* which some of the MSS. have, while the writing of others suggests it, gives quite good sense. That would be the sky, *tathāvātram* ("tathā" "boasting" from the root *tathā*). At most a quite slight alteration might be made — *tathāvātām*: *tathāna* (skr. the name) and suff. -īm take. -ām "condition of boasting". *Neyatāta* in d 1 regard on account of the e in the first syllable, as a secondary derivative of *vigata* (skr. *vigata*) and as a substantive at that, formed like *vāmyavāya* "loveliness". Pāṇini's rule 6. 1. 132. It is true, allows this formation only with adjectives in -ya. Strophe 2 gives then the content of the boasting from which Parakkameddha refrains, being conscious of the great tasks which still await him. He is not satisfied by what he has achieved till now and by a quiet and pious life in his present realm, but he aspires after the sovereignty over whole Ceylon.

² See above notes to 67. 52 and 90. W. translates here and also in

and inclined them to himself by gifts of money. From the 6 Samantakuta¹ mountain to the port at the sea he divided his army along the frontier of the kingdom into various camps, and reflecting that in the first place, in every possible way 7 grain must be stored in mass, he spake thus to his henchmen: "In the realm that is subject to me there are, apart 8 from many strips of country where the harvest flourishes mainly by rain water, but few fields which are dependent on 9 rivers with permanent flow or on great reservoirs. Also by 10 many mountains, by thick jungle, and by widespread swamps my kingdom is much straitened. Truly in such a country 11 not even a little water that comes from the rain must flow into the ocean without being made useful to man. Except at 12 the mines where there are precious stones, gold and the like, in all other places the laying out of fields must be taken in hand. For a life of enjoyment of what one possesses, without 13 having cared for the welfare of the people, in no wise befits one like myself. And when it is the case of a difficult task, 14 ye also all with untiring energy must not regard it as hard; without neglecting the command given by me, ye must fully 15 carry out the work as ordered". The highly renowned gave 16 the order to rebuild on the river Jâjjara² the great causeway known as Koiþabâdha which had since long been in ruins, so that the name alone remained, and which had caused the 17 kings of former times the greatest difficulties. The officials 18 all described in every way the difficulties of the work and its lack of permanence even if it were carried out. The King 19 Parakkamabâhu³ repudiated the word: "What is there in the world that cannot be carried out by people of energy? That 20

70. 189 and 277 "officers that had been brought up with him", but in 67. 62 "his fellow soldiers".

¹ See note to 60. 64.

² Now the Dalam-ayu. The river rises southwest of Kunnegâlu, flows at first in a northwesterly and northerly direction, turns west below its junction with the Kimbuliyunn-ayu, flows at no great distance past Nikaveratiga and falls into the sea to the north of Chilav.

³ Note that from now onwards Parakkamabâhu has the title of King.

even Rāma had a great causeway built by the monkey hosts over the ocean — this tale lives among the people to this day.

21 If my extraordinary power should be the cause of the furthering of the laity and the Order by the union of Laṅkā
 22 under one umbrella, then even at the beginning of the enterprise one sees (in anticipation) its fulfilment". By such words
 23 the energetic one fired their energy. From the causeway as
 24 starting-point to the district called Rattakara¹ the discerning
 25 ruler before building the causeway, laid down a large canal,
 26 in depth many times the length of a man, very broad and
 27 exceedingly solid. As in this district there was a lack of
 stone masons*, the far-famed (King) called together in great
 number coppersmiths, blacksmiths and goldsmiths and made
 over to them the business of masonry and made them lay
 down a dam in which the joints of the stones were scarcely
 27 to be seen, very firm, quite massive, like to a solid rock²

¹ W. is thinking of the Ratkesava (2) in the Atmalan Korale of Subaragama; that is of course geographically quite impossible. Cawicotes (l. 70) refers us to Ratkarāvva, about $4\frac{1}{2}$ miles N. W. of Kurunegala in the Kuda Galboda Korpel. If this is right, then the small river that flows immediately past Kurunegala and joins the Desaru-oya further north, would be included in the irrigation system. The great reservoir must then be sought not far from the spot where the road from Kurunegala to Dambul crosses the Desaru-oya. But I believe that the form of the name is Rattakara, and -rakaya the word -asa occurring so frequently at the end of names with the meaning "called so and so". The large map of Ceylon too has not the form Ratkaravva but Rattaka-wewa.

² I believe that my emendation of the MSS. *śikottānamāna-patohatkāra* into "Rāmā sāhita loka" is simpler than that of the Col. Ed. "kāmī vēsakha loka"; this is very easily confused with ha and ca with pa. The familiar mēhi led to a doubling of the w. The sense is now even more pregnant. If a number (mūla) of stone masons had been available, one would not have needed the various smiths for the building of the reservoir and the canal. For they are only employed for *śikottānamāna*.

³ P. *pītupitādāga*, according to PTS. P. D. s. v. "a flat stone or rock, plateau, ridge". The idea is: the whole causeway looks like a single immense slab of stone, like a monolith.

and provided with a complete coating of stucco. As a 28
lever he placed on the height of the causeway a bodhi tree,
an image house and a relic shrine¹. And expert as he was, 29
he so arranged matters that the whole quantity of water was
borne through the canal to the sea. On both sides of the 30
canal he had the great wildernesses cleared and many thou-
sands of day's work² fields laid out, and because the land 31
was thickly studded with granaries full of untrussed rice³ he
caused it to be called by the fitting name of Koṭṭhabaldha.

Hereupon at the place of union of the two rivers Saikha- 32
vajjhānāka and Kumbhalavāna⁴ the Sovereign had the place 33
Sukarāñjihara dammed up in the aforesaid way and likewise
a canal laid down. He had the water from there carried to 34
the Mahāgallaka tank⁵ and after he had dammed up every-
thing there that was decayed and ruined, having first cleared 35
out the drainage canals, he built a weir⁶ of larger propor-
tions than before. From this place as far as Sukarāñjihara 36
he had fields made and collected in this way stocks of grain.
In the middle of the Jaijuri river at the place Dordattika 37
he built a dam and a large canal and also from there as far 38
as Sukarāñjihara he had fields made and brought together a

¹ P. *dhatusabhaṇḍa*. Here, as already in 60, 50 and below in 79, 14, the word appears with the meaning of the Sinhalese *dāgoba* or *dāyoba*, not as originally for the relic chamber built into the stūpa, but for the stūpa itself (*dhatusabhaṇḍa* = *thūpa*).

² P. *caka*, a land measure, as much ground as one can cultivate with a "load" of seed corn.

³ The reading *abukkharīti* of the MSS. which has been arbitrarily altered in the Col. Ed. into *abhayarīti*, is necessary, in order to explain the second part of the name *Koṭṭhabaldha*.

⁴ These are the rivers *Hukunū-oya* and *Kimbulvana-oya* (Coussoor L. 70). The former joins the latter from the right about 4 miles above its junction with the *Deduru-oya*. Cf. above note to r. 16.

⁵ As the *Mahāgallakavapi* is in all probability the Magalle-vēra reservoir in the Magul Oteh Korale near Nikaveraṇiya, the canal must have followed the right bank of the *Deduru-oya* for a length of about 16 miles. Cf. note to 44, 9.

⁶ P. *paripatra*, lit. "waterfall". Cf. 48, 148 and 79, 68, 67 with the notes.

39 large quantity of corn¹. The Pāpārūpi² tank which was formerly quite small he provided with a solid dam whose height, length and breadth were enlarged (as compared with former dimensions), and (also) with an immense, high³ weir and with overflow canals and gave it the name Parakkamasenudda.
 40 On the island in the middle of the tank he built on the summit of a rock a cetiya that showed forth the beauty of
 41 the Kelasa mountain⁴. In its centre he built a royal pleasure house three storeys high and very beautiful, which was a
 42 habitation for a fulness of worldly joys. The reservoirs Mahā-
 43 galla, Sesjhivūpi and Chattuvannī, Tabbūrūpi, as well as
 44 Ambavīrūpi, Giribārūpi, Tījalu, Maydika, Morevūpi, Śāliya-
 45 ggūmavāpi and also Tilagullaka; Mūlavalli and Kili as well as
 46 Kittakapijaka, Kappikkēngallarūpi and Buddbagūmankanijjhara;
 47 Sulāraggūmavāpi and Mahākīralatāpi, Giriyyavāpi, Itakkhamāna,
 48 Ambala and Kajuenaru; Jallibatra, Uttarka and Tintipigāma,
 49 Dharalaviṣhikagāma, Kiravāpi, Naṭannaru; Karavijjhovilatta,
 50 as well as Uḍumbaragāma, Munaro and Kasūlu and Kalala-
 halliku; Mūlāvīcilentāpi and Girisigāmīka, Polomāratala and
 51 also Visirātthana⁵ — these many tanks and sixteen others in

¹ The statement *angige Jaggarundanjāga* is too vague, to allow of fixing the position of Doriduttihā with certainty. I think, however, that it must be looked for above the mouth of the Kunashiravāma-mati. If it were below, the canal described in vv. 32 ff. would stand in the way of a diversion from the right bank. With a diversion from the left bank however the junction with Sūkṣmacijjhara would cross the Dehu-oyn itself.

² See note to 40. 59.

³ P. abhūmanta. It is difficult to say what the special meaning of the word is here.

⁴ By the brilliant white of the coating which reminds one of the summit of the Kailāsa wrapped in eternal snow. This is a mountain group of over 20000 ft. in height, belonging to the trans-Himalayan system. The Tibetans call the mountain Kangri-potsche and, like the Hindus, they hold it sacred. Cf. Sven Hedin, Transhimalaya II. 91 ff., 164 ff., III. 170 ff.

⁵ Mr. Cousens had the kindness to send me by letter (19. 10. 1926) a series of identifications established by him for vv. 43-49: 1. Mahā-
 galla = Magalleewa (see notes to 44. 3 and 58. 34); 2. Vūsūvūpi =

which the weirs were destroyed¹ he whose heart was chained to piby², had restored in his realm. In the Pathcayojana 51 District where there were great swamp ponds, he took the water from there and conducted it to rivers, laid out fields 52 and collected a large quantity of grain. In the wildernesses there and at very many other places he determined every- 53 where what was to remain as wilderness³, and assembling all the village chiefs, he entrusted the inhabitants with the cultivation (of the remaining country). The discerning (Prince) 54 thereby brought it about that the new fields yielded a tax which was greater than the old taxes produced in the kingdom, and at the same time brought it to pass that the in- 55 habitants of the country never more knew fear of famine. Versed in administration he thought; in my kingdom wherever 56 it may be, there shall not be even a small courtyard without its roofing of leafage, and had therefore here and there charm- 57

Vasiyava in the Magul Otoha Korale (near Nikaveriliya); 9. Giribā-
vāpi = Girihava in Mi-oyan Egoda Korale (on the left bank of the
Kala-oya); 4. Māndika = Mediyan in the Puhala Visidēka Korale
(north of Mabot); 6. Tilagutteka = Talagalle Eli (see note to 58. 49),
in the Kaduvava Korale (east of Magul Otoha E.); 6. Kallī? = Kaliya-
vaduna, a large irrigation work in Pitigal Korale (at Chilav); 7.
Buddhagāmakanijjhāra? — Dutugemunu-oya, Yatikulu Kombe (20 miles
west of Kurunegala); 8. Sūkaranggāmavāpi? — Vesapatta, Kiniyama
Korale (left bank of the lower Dodum-oya); 9. Mahākīrluvāpi =
Mahagirilla, Magul Medagandahaya Korale East (north of the Magul
Otoha E.); 10. Giriyāvāpi = Gulgiriyaen, Nikaragampaha Korale
(north-east of Mabot); 11. Ambāla = Ambale, Magul Medagandahaya
Korale East (see under 9); 12. Tintigāgūmaha = Siyambalamagamaw,
Hataligeha Korale (between Nikaragampaha E. and Mi-nyan Egoda E.,
a large now abandoned tank north-east of Galgamaya); 13. Kirūvāpi
= Kiruveta, Yugam Patlu Korale (10 miles E. of Chilav); 14. Kar-
atiññuvilatka = Karavita and Vintlava, Pitigal Korale North (at
Chilav), and Yugam Patlu Korale (see under 13). — For Maravāpi see
notes to 69. 9, 70. 67.

¹ I think we must read *napphamājjhārāvāpiyo* instead of *nappha nājjhāpiyo*.

² Put on *dāyabaddhāmāno* and *bāndhāpesi*.

³ Lit.: "determining the wilderness places"; *vārattha* is a gerund and
stands for *ākāya* with a causative meaning. Thus he separated the
cultivable land from that which was incapable of cultivation.

58 ing parks laid out, filled full with numerous species of creepers and trees which bore fruits and which bore blossoms, and which offered many delights¹ and which were beautified by all kinds of garden beds².

59 Aware of the right method, the Prince so acted that in consequence of his extraordinary insight his own kingdom though small, (now) brought to such prosperity, surpassed another, even a great kingdom.

Here ends the sixty-eighth chapter, called "The Improvement of his own Kingdom", in the Mahārūpa, compiled for the serene joy and emotion of the pious.

¹ P. *anukā-guṇḍaṇa-ādhāra* "the foundations of many delights". For the meaning of *ādhāra* cf. those of the kindred verb, *ān-ādhāra*.

² P. *nānāguṇḍyādāvaraṇa*, which I split up into *nānā* *guṇḍyādāvaraṇa*?; *guṇḍyādā* corresponds to *guṇḍaṇa* as *ādhāraṇa* to *ādhāra* and is used of the smaller secondary garden-like beds in the *ārāvati*.

CHAPTER LXIX

THE COLLECTION OF MILITARY FORCES AND MONEY

When Parakkamabābu had thus set his whole kingdom in 1 order in the best possible way, he pondered over what was now to be done: "Former foolish kings to whom good direc- 2 tion of affairs of state was unknown, for long injured at their pleasure people and Order. The ascetics made the 3 Order abandon the teaching and discipline of the Master; they neglected religious duties and lived according to their own pleasure. If now I soon unite Laikā under one umbrella,⁴ I shall perchance be able to raise up again Order and people."⁵ After these reflections he gave orders to officers and district 5 chiefs to put troops and war material in readiness. First of 6 all the Prince summoned to him the official with the title of King of Malvya who was leader of the Damila army in the district called Rattakara⁶, and after he had placed in 7 readiness many thousands of men, as well as armaments and weapons, he sent him away to take up his abode there. From 8 the Taibā district, from the Giribā district, from Moraṇāpi, from the Mahipāla district, and from the Pilavittihika district; from the Buddhagāma district and from the district called 9 Ambavana, from the Bodhigāmavara district and from the 10 Kauṭakapeṭaka⁷ district he summoned the officials of the

¹ See note to 68, 23.

² Of the names mentioned here the following are already known:
 1) Taibā in Taibāvāpi 68, 43; 2) Giribā in Giribāvāpi, cf. note to 68, 49, n. 2; 3) Moraṇāpi 68, 44; 4) Buddhagāma, cf. note to 68, 49; 5) Ambavana, cf. note to 68, 95; 6) Bodhigāmavara, cf. note to 68, 78. It is clear that here we have the enumeration of the frontier districts of Dikkhiqadeva towards Rajarathna from N.W. to S.E.

frontier guard singly, placed at their disposal many thousands
 11 of men, strong mails and divers weapons, such as swords,
 javelins, lances and the like and sent each of them to his
 12 place to dwell there. At that time *Janāñabālāna*, *Sikhamī-*
yaka, *Jayamahālūna*, *Seṭṭhināyaka* and *Mahīndra* by name —
 13 these five highly respected men belonging to the Lambakappas¹
 14 dwelt in the *Moriya*² district. He made each one of them
 supply a thousand warriors and ordered them to get ready
 15 the (necessary) war equipment. In the interior of the country
 the King set up twelve district chiefs and allotted to each
 16 of them two thousand men. Further he appointed eighty-four
 officers, men tested by victory, and entrusted to each of them
 17 a force of a thousand men. He also raised several thousand
 soldiers armed with clubs, tall men and strong, and the (need-
 18 ful) war appliances. Of the foreign soldiers, such as the
Keralas and others, who were in his service, he raised several
 19 thousand. Of one thousand he made moonlight archers, versed
 in night-fighting, and gave them leatheren doublets and the like.
 20 Many thousand *Vyākidas*³ too he brought together, (men) who
 understood their task and gave them what was fitting for
 21 them: spears, drums⁴ and the like. Of the many work people

The Tabba district accordingly lies in the extreme northwest on the left bank of the lower *Kala-oya* probably in *Rajarajui-Pattuvu*. I find a *Mahababbuva* marked on the 12-sheet-map. *Mosavapi*, *Mahipalli* and *Pilaviththika* must be looked for in this upler between *Giriba* and *Menikkaduva*. It is clear from 72, 168, 170 that *Pilaviththi* or *Pilla-viththi* (the two are certainly identical) lay not far from *Kallurvapi*. Possibly *Kapitakapetuka* lay east or northeast of Mainle.

¹ Cf. note to 99, 44.

² *Moriya* is otherwise (85, 13, 41, 49) a clan name.

³ That *ryādha* here is a rendering of the Sinh. *rāḍha* seems to me certain, though this does not prove that the etymological derivation of the latter from the former is correct.

⁴ W. separates *satti-kalaambara* into *satti-kala-ambarā* and translates "spears, black clothes". That is certainly wrong. We must separate into *satti-kalaambara*. *Satti* is the demonstrative of *satti* "spear" — skr. *sati*. One might also derive it from *satti* "knife" = skr. *astri*, but I consider that less likely. *Akambara* is the skr. *āśambhara* "drum".

the King then ordered each thousand to perform the work appropriate to them¹. With the wish that people skilled in the art of riding elephants or horses and of handling the sword, in the use of foreign tongues, in dance and song, in court service should increase in number, the Sovereign brought up many of the sons, brothers and grandchildren of distinguished families in his own palace. Of the many groups such as the Churikkaggūhaka, the Kappūravajjhaka, the Khuddasavaka, the Sīhalagandhabba, the Santikāracara and so on² he supported several thousand of each of them at the royal court. To the young people among the chamberlains, barbers and the like he gave weapons and commanded them always to acknowledge the eldest among them as their leaders. Having established through the people who had been the treasurers of his father the King, the state of the finances, he came to the decision, that with such means it would be impossible to establish a universal dominion in Lankā, and collected without oppressing the people (further) money in the following way: The monarch separated finance administration and the army from each other and made them over to two officials who were the chief officials³. The whole realm ruled by him the King divided equally (into two halves) and appointed a couple of auditors who came in regular ad-

¹ Pātakkuma thus supplies the demand for workers for the army by recruiting from the castes.

² It is not possible to determine what various groups (*raggakkheśa*), estates or guilds are meant. Taken in order the names singly denote: 1) knife bearers, dagger bearers, 2) campfire producers (cf. *Āvaraṇḍjhaka* "makers of clothing"), 3) little servants, 4) Sīhala musicians, 5) comitiae of the immediate entourage.

³ Pātakkuma must thus have created two chief ministries, a ministry of War and one for the internal administration, each with a highest official at the head. For simplification the latter was locally divided into two parts (v. 30) to which a third was added which embraced in particular the administration of the mines (2 *āvaraṇthes*, v. 32). It is clear that the compiler is here describing the system of administration set up in certain works of the *Nīti* literature. It is of course possible that Pātakkuma himself adopted this system.

31 vancement¹ (to the office). From the district on the sea coast²,
 from the district Ratanâkara³, from the great Malaya country
 32 and from other districts the Ruler separated all land of
 extraordinary value and placed it under an official for whom
 33 he created the so-called "Office of the Interior"⁴. By ship he
 sent off many precious stones, traded with these and so increased
 34 the money resources. In charge of the two chief officials he
 caused to supply war material and troops of many thousand
 35 men, and in that of the three (other) officials also, him of
 the office of the Interior and the two heads of provinces, he
 36 raised very many troops. To test the military fitness of the
 soldiers⁵ he arranged fights on the street, sifted out the most
 37 skilled and granted them high distinction. Those unfitted for
 fight he dismissed out of pity: they were to till the fields
 and perform other work and live in peace.

38 Thus versed in right method, he placed in readiness mails
 and weapons and skilled troops and without oppressing the
 people, he collected with ease large resources in money.

Here ends the sixty-ninth chapter, called "The Collection of military Forces and Money", in the Mahârûpan, compiled for the serene joy and emotion of the pious.

¹ P. *krmagata*. I believe that what is meant is that these officials, in order to have the necessary expert knowledge, had to work their way up through the various grades of service.

² Here it is probably a case of the strips of coast where pearl fishing was carried on.

³ I have no doubt that the district meant is that in which the present Ratnâpura lies (cf. W., note to the passage), and which was ever and again the "mine of precious stones" (*ratanâkara*).

⁴ P. *antarakâgadham*. See skr. *antarakâga*.

⁵ By *dhuta* are meant all people of an age to bear arms.

CHAPTER LXX

THE SURRENDER OF THE ROYAL DIGNITY

Hereupon, after Parakkamabâhu had surveyed his great 1 army and the abundant stocks in money and corn and his whole war material, he thought: quite apart from the island 2 of Sihala it would not be difficult to conquer even Jambudipa, and he set about getting the royal dominion into his power. Into the great Malaya country¹ which was difficult to penetrate owing to the inaccessibility of the many mountains and on account of the danger from wild animals, shut off from intercourse with other men, passable only on footpaths, offering all kinds of perils and dangerous by reason of deep waters with man-eating crocodiles, in Yathikayâ and Dum- 5 barâ², he summoned Rakkha the dappâdhiñyaka³ of King 6 Gajabâhu, and graciously showed him great distinction. He then gave him the order to take possession of the Malaya country and make it over to him. When the inhabitants heard of the 7 affair, they agreed that they would kill the general when he came to them. At these tidings the general came hither in 8 haste, fought, scattered the enemy in flight and occupied the district of Dumbarn. Thereupon he continued the fight in 9

¹ Parakkamabâhu goes to work with great deliberation. Before undertaking the attack on Rûjavattha, he secures his right flank by occupying the mountain country of Malaya. This is called, as in 68. II, *Mahâ-malayâdesa*.

² Probably the province of Dumbarn (Pata D. and Uda D.) which stretches N.E. of Kandy, though possibly its scope was more restricted in ancient times than now. See below note to r. 14.

³ The title occurs in different forms; also *dappâdhattha* (so v. 7, 8), *dappâdhyaka* (70. 279 etc.). It seems to be of a military character; *dappâ* is probably to be understood as "army".

Yatthikapura and seized the head of the chief there, after he had beaten the foe. At the village of Tūlakkhetta he twice offered battle and he likewise fought two combats at Nāgnapabbata¹. Also at the village Savayyadogi² by name, at Rāmnechuvallika and at Demajilimpādīthali he delivered at each in turn an action, and after all the enemy inhabiting the different places were subjugated he took possession of the Yatthikapura district with strong forces. After leaving there his younger brother behind with the army, he betook himself to the King to consider what was to be done. The soldiers at the head of whom was his brother, now marched forth and after a fight with the enemy, seized the district called Nilagallaka³. The general returned and after he had successively delivered battle at Suyakhetta, at Rattabeduma and at Dhanuvillika⁴ and had slain the foe, he made the conquered district Nilagallaka into a safe possession. Hereupon he twice offered action against the powerful Ottarāmallaka the chief of Dhanumiyula, and after conquering the Nisseyikkhattaka district and clearing it of the briers (of the foe), he brought Ottarāmallaka and his people into his power. Thereupon the King summoned the general Raksha to him and conferred on him the dignity of a Kosadhi⁵ and great distinction.

¹ The place mentioned here has nothing to do with the Nakapewala vihāra mentioned in the Tumurukonda inscription (E. Mackie AIC, No. 33).

² Corresponds probably to a modern Randeniya. The Census of 1921 mentions five localities of this name; but the position of none of them fits my Savayyadogi.

³ A Nilgala lies in Udasin Patta North in Dambana (thus Coomaraswamy), that is in the mountains north of Teldeniya. If the identification is right, then the engagements described in vv. 8 ff. must have taken place in a comparatively restricted area in the region N. E. of Kandy. The names in vv. 8 and 9 do not occur again. Rāmnechuvallika (v. 11) might be meant for Ramalukkula in Gampaha Korala West, 7 miles east of Teldeniya (cf. W. note to passage).

⁴ A Dhanuvilla lies about five miles S. E. of Teldeniya, only just over two miles south of the spot where the last king of Ceylon was captured. Thus also Coomaraswamy.

⁵ Cf. the note to 87, 85. The Order of the Kosadhi was not founded for the first time now, as one might assume from the note in W's translation. It existed already at the time of Vijayabahu I.

The King sent him forth to take the district of Majjhima-vagga¹. He betook himself to Nilagiri² and after he had armed his troops there, the mighty one fought in the province Vāpi-rājaka by name and in Majjhimavagga and won the victory. When the Lord of men Gajabāhu heard of these events, he sent out a great army to fight him. At news of this the Kesadhbāhu, who had with him a correspondingly strong army and train, scattered the enemy forces and occupied Majjhimavagga. Lokajitṛīḍa by name and the Lāk-kādhiṇyaka Rakkha³, the lion-hearted ones, armed a division, marched forth and fought the Lāk-kānātha Hekitti; they defeated him and brought the district called Berupallika into their power. In Kosavagga the King brought Samantamalla by name by amicable means under his influence and showed him great honour; he then sent him war material and a big army and charged him to seize Kosavagga. Samantamalla by name, Otterāmallaka and his people fought with the hostile army and slew many in the battle. After they had fought a great battle at the place called Sīsacchinnakabodhi, the mighty ones got hold of the Kosavagga district⁴.

When he had thus made peaceful the province of Malaya where owing to its inhabitants there had been no peace, he dwelt at ease in his town and passed the time with games

¹ Contrary to all the MSS. the Col. Ed. reads rājasaṭṭha instead of rājā rāṭṭha. Accordingly W. translates "sent him to the king's country to take the district of Majjhima-vagga". That is wrong. The scene is not yet Rājarattha but Malaya. Majjhimavagga is identified by Concessus with Medivaka in Dampisa Korala, Ucchibasti.

² Nilagiri is probably identical with the Nilagalaka mentioned above. It is now the base for further operations.

³ Lakṣadhbīmīyaka (variants Lākdhīmīya, ex. 70. 26, or Lākdhīmītha, ex. 70. 232) is again a title which occurs frequently in just this pariccheda. The Lākdhīmīyaka Rakkha is of course different from the Dāgḍhīmīyaka ('general') Rakkha, now Kesadhbāhu Rakkha. The two are mentioned together 70. 232, 233. Cf. also note to 70. 238.

⁴ We must very likely assume that the military engagements described from c. 20 onwards, took place north of the Pumbana district, so that Parakkama's troops worked their way gradually to the frontier of Rājamittra.

in the garden and in the water, with dance and song and
 32 the like, fulfilling the duties of a king, and for the sake of
 the exertions¹ for the subjugation of hostile kings and for
 defeat of rebels, the Ruler was wont to follow the chase.
 33 Now one day the King together with the chief Mahesi, with
 34 ministers and retainers went hunting. When then the So-
 vereign beheld a big forest that had signs of being inhabited
 by game, he made the Mahesi take her stand on the one
 35 side and then had the whole forest surrounded by hunters
 with spears in their hands and nets and caused them to make
 36 a noise here and there. Now when an elk bull² large as an
 elephant calf, heard the frightful noise, he broke out of the
 37 forest thicket. Glancing in all sides, he roused by fear came
 running thence, plunging down the mountain slopes, leaping
 38 mountain gorges, cracking the tree branches, dragging cree-
 pers after it like a net, trampling down the brushwood in
 39 the forest, tearing asunder the outspread net, killing everyone
 he met or putting them to flight — thus he dashed straight
 at the Mahesi with the fury and the swiftness of the storm.
 40 Everybody who beheld him rushing onwards fled on all sides,
 overcome by fright, and left the Mahesi and the King in the
 41 lurch. When the King beheld the fearful stag approaching he
 ran towards him with terrible courage and hit him with buried
 42 spear. Wounded by him, the stag lowered its head³ to slay
 the King, but shielding both its antlers, flung itself at his
 43 feet. The ministers, the hunters, the chamberlains, the bur-
 lers and the others hearing the cry that the animal gave
 44 forth after receiving its severe wound⁴, turning back, came

¹ In order to be capable of those exertions, I do not think that *vigyanavasthā* is in a parallel position to the two *viseshavasthā* as W. assumes, but that these latter are dependent on the former.

² P. *gajayamwige*, Sinh. *gām*, Itala Aristotle, the Sambar, living in India and Ceylon.

³ Lit.: When by him (the stag), that had received the (spear) wound the head was lowered to kill him (the King), he fell . . . ?

⁴ The MSS. have *badhdha pahāraya kerūyā*. I have changed only the last word into *kerūyā* "plaintive, pitiful". The gerund is subject to the part. *naado*. The Col. Ed. has *badhdha pahārañkāra*, which gives neither clear construction nor clear sense.

together from all sides. When they beheld the two antlers and the lion-hearted Ruler they were full of astonishment 45 and overjoyed and happy, they filled the whole forest with the clamour of their loud praises. Ever and anon praising 46 the extraordinary bravery of the King, his great good fortune, his heroism and his manly courage, they took the 47 antlers and surrounding the King, entered the town which was adorned like the city of the gods, told the great digni- 48 ties of the astonishing events and showed all of them the two antlers. When the high officials heard of the miracle, they 49 came together and spoke with one another with astonishment about the extraordinary occurrence: "Were this man with his 50 majesty born in Jambudipa, he would become without doubt a world-ruling king". With these and words of like praise 51 they lauded his inextirable courage hard to surpass, and placed 52 the two antlers, having had an inscription put on them, in the treasure house where they are to this day.

When hereupon the Lord of men (Parakkumnbāhu) heard 53 that the Ruler Gujabahu had fetched nobles of heretical faith from abroad and had thus filled Rājaratna with the briers 54 (of heresy), wrath seized his soul and he thought: though people of my kind are there, possessing insight, virtue, miraculous power 55 and extraordinary courage, he has nevertheless acted thus — and he commanded his generals to take possession also of Rājaratna¹. With careful consideration of the works profitable for the 56 carrying on of war, such as the text book of Koṭalla², the Yuddhanayava³ and others he, versed in the procedure of war, 57 worked out with ingenuity in a way according with the locality and the time, the plan of campaign⁴, wrote it down, had it handed out to the officers and gave the order: "Doubt 58 not that ye do a thing of great moment, if ye do but swerve

¹ In the same way as they had already conquered Malaya.

² For Koṭalla = skr. Kāntalya see note to 64. 3.

³ I do not know a work with this title. Chapters 123—125 of the Agnijurāna are however called Yuddhanayava. Auerbach, Catalogus Catalogorum, p. 219.

⁴ P. yuddhanayava. For apydt cf. note to 58. 3.

59 by a hair's breadth from this my instruction¹. They all received the words of the King with bowed head and went forth with large forces to open the campaign.

60 The Lord of men Gajabahu had as chief of the umbrella-bearers Komba, equipped with an army and experienced in war. The latter had built a very strong fortress at the village of Mallañjana² for defence against the foe and had long had his dwelling there. The Malayarāja who held the stronghold Vellukūkhettā³, fought with him, put him to flight and took his fortress. Then the hero marched thence at the head of a strong force and came by ship on the water to Mutikkarn⁴. The mighty one fought a great battle in the middle of the sea against the general there, in which the enemy troops were scattered. He then fought even a second bitter action at the seashore spot and sent many thousands (of the foe) to (the god of death) Yama. The forces also of the Chief of the Kesadhbatus, called Tamba, and other troops destroyed the foe at (the place) Mainallipā by name, and the officer in Moravāpi; Ningallaka by name, came to Kaliyāgāma and slew great numbers of the enemy⁵.

68 In the village of Kalavāpi Gajabahu had the general known 69 by the name of Nagaragiri Golappa⁶ stationed. He was

¹ The operations begin on the extreme left wing of Parakkamabahu who evidently intends to cut off Rajarāja from the sea. Malabarition should therefore be looked for not far from the coast, somewhere about the mouth of the Kalāeyn.

² Mulayāraja is a variant of Malayarāja (cf. note to 41. 35). Vellukūkhettā is identified by Cessner (I, 71) with "Vellwella in Ambiviland Pattova near Battical Oya". There is no Vellwella in the list of places in the Census of 1921.

³ "Pearl mine". What is meant are probably the pearl banks stretching from the south of Mannar to near Portugal Bay.

⁴ These fights take place, since Kaliyāpi is mentioned in the sequel, west of this lake, about the Mi Oya or Konda Konda. But the Moravāpi situated here can scarcely be identified with the Moravāpi named in v. 67. Moravāpi is also mentioned in 69. 8 and 70. 47, 72. 177 (see the notes).

⁵ For Golappa see above note to 64. 35.

gifted with high heroic virtues, in possession of a fitting army and train, skilled in war, a loyal and devoted adviser of his Lord. The general Kalkhadivāna of the Lord of men 70 Parakkama vanquished him in battle at the place Goṇgānuka. The officer Gekayya grown lax through his defeat, after equipping 71 an army again suffered defeat at the fortress of Pilavīthika and at the fortress called Kasallaka, at Taṭavāpi, at Jambukola, 72 at Vajiravāpi, at Nandivāpi, at Pallikūrāpi and at Kalalahattika, 73 after he had on each occasion offered battle¹. Then he thought: "My army that was formerly victorious even in battle with 74 the King², has now when it is double as strong, fighting with two or three officers of Parakkamabahu at the border 75 of the kingdom, each time suffered defeat, and the leaders of the troops have fallen: now it is no longer capable of 76 fighting", and he sent a report of all that had happened to Gajabāhu. When the Ruler Gajabāhu heard all this, he took 77 counsel with his ministers and spake as follows: "Never for- 78 merly have we heard that we were defeated; now we have suffered a defeat and that was a great injury for us. Even 79 he who among my dignitaries was of special power and courage, has been vanquished several times in battle. Were 80 another misfortune to overtake him that would not be good for me". Having thus taken counsel with his ministers, he made ready abundant money, troops and troop leaders, as 81 also divers weapons and impenetrable armour and sent these off to Gekayya. The general Gekayya now made the army 82 sent by the king, his own former army as well as the army of the inhabitants of the country³ in all haste ready for 83

¹ The localities named in 70 to 73 must all be situated southwest or south of the Kakhrya, Goṇgānuka probably farthest away (Goṇgānuka is the Gaṇḍīka Korme south of Galgānuwa). For Pilavīthika see note to 69, 10. Jambukola is probably Dambula, though Cœsureness inclines to identify it with Dumbagolla in Cungala Palesiya Pattaya, west of Ehukuru. The names Kasallaka and Kalalahattika are met with also in 68, 48 amongst the tanks restored by Parakkamabahu in Dakkhin-deva.

² Cf. the defeat of Kittisirimegha by Gekayya in 63, 34.

³ The militia in contrast to the regular, standing army.

battle, advanced again to Nīlagalā¹ and fought a great battle
84 with the general Māyāgsha. In this action many of his
people fell or flung away their weapons and fled into the
85 wilderness. It went so far that one was forced to say that
nobody had escaped². He himself also left chariot and can-
86 brella in the lurch and fled into the forest. From now he
gave up the idea of fighting and stayed in Kālavāpi after
building a strong fortification there.

87 Thereupon the officers stationed in the Straambavāna³
district pressed forward to Janapada and cut down the ho-
88 stile army. The troop leaders who had been sent to the pro-
vince of Bodhīgāvaram entered Lātikāgiri⁴ and destroyed
the foe there.

89 The troop leaders at the head of whom stood the Na-
garagiri Mahinda, were sent again by Parakkuma to the
90 district of Mallavālīja to fight⁵. He marched thither, drove
back the mighty enemy, penetrated the province, conquered

¹ This is very probably the Nīlgallaka mentioned earlier (70.14 with note) or Nīlagiri (70.20) in Dambala. Thus Gokanna, successful perhaps at the outset, had penetrated far to the south into the districts of Malaya which Parakkuma's soldiers had already occupied (hence *pāṇi*), before he suffered his decisive defeat.

² Lit.: "there were none of such (*p'atthi*) who had gone after they
had freed themselves". *Mācchāvāga* is a periphrastic formation
akin to analogous Sinhalese expressions. Cf. Sinh. *pālā-pāṇi*, pt.
pālāpiya.

³ Straambavāna is manifestly a part of Ambavānu, name of the
region of the Ambanagnu (see above note to 66.85). Parakkuma's
officers thus press forward, pursuing the beaten enemy northwards
through Ambavānu-Korale to Vagapannu-Udaiyān-Putturu (= Janapada,
note to 66.110).

⁴ For Bodhīgāvaram see note to 66.78, for Lātikāgiri now
Leggala, east of Vagapannu, note to 66.80, *Cosmograph.* I. 71.

⁵ According to 70.69 ff. Mallavālīja had already been taken earlier
by the Malayāryas. There must have been a reverse in the interval
in which the territory gained was again lost. As to this failure the
chronicle is silent. Now after the victorious advance of the right wing
the operations on the extreme left wing are begun again in the former
way (see note to 70.61).

it and brought it into safe possession. From there they all 91 started off, gave battle at sea with many hundreds of ships and after seizing the general stationed there and (the Northern Province) Uttararattha¹, they sent the pearls found there to their Lord. Thereupon the Monarch had a fortress 93 built at the place called Pilavusu and made the troops take up their abode there.

When the Lord of men Gajabahu heard of these events, 94 he took counsel with his ministers and set about sending out troops. When Parakkamahā who well understood the (right) 95 method, learned thereof, he sent the Lankānātha (Rakkha)² to the district called Jannapada. At the tidings of this action 96 the Lord of men Gajabahu gathered his army together, divided his forces and sent in two directions an army equipped 97 with armour and weapons — to the locality Jannapada and to the fortress called Pilavusu. The Lankadhiūtha Rakkha 98 advanced thereupon at the head of a strong force for the destruction of the hostile army, to Ambavāna³ and after cutting up in battle many foes at the village called Bubbula⁴, he put the army of the enemy to flight. The inhabitants of 100 the country now made the roads difficult of access by hewn

¹ The MSS. are without doubt corrupt. But I cannot accept the reading of the Col. Ed. *tatruṭṭheṇa dīyodanathena tasya mātūra rathayā* below *pi ca*. It is too violent and arbitrary. I would far rather read with slight alteration, *tatruṭṭheṇa dīyodanathena rājā* (= the king), which differs slightly from the -*thāra-* of the MSS.) *rathayā tasya Uttarayā pi ca*. Parakkama wants above all to get hold of Uttararattha, the province north of Amaravālipura, in order to cut off Rajarajapura completely. Still better perhaps would be the emendation *rathayā Muttakarayā pi ca* especially in consideration of 70. 03. The translation would then run: "and after they had seized the general stationed there and the province of Muttakara".

² See 70. 24 with the note.

³ As according to 70. 07 Ambavāna lies further south than Jannapada, it must be assumed that Parakkama's troops who had already advanced to Jannapada, had at first retired southwards, till Rakkha restored the balance.

⁴ Evidently Bibila in Vagapāniya Udāyī Pathava, Matale North (Census of C. 1921, II, p. 102; H. W. C. CUTTERSON L. 71).

101 down and felled trees and by thorny creepers and posted in
ambush on the road, continued the fight. The Lāñkānātha
102 determined to annihilate the foe, pursued them in every
direction, broke even through the stockades and pushed for-
ward delivering big engagements at divers places, to Janapada.
103 After taking Janapada he following instructions of Parakkama-
bahu, built an entrenchment and took up his abode there.
104 Thereupon King Gajabahu sent the Lankathinnyaka Deva and
105 Dūḍubhāra by name to withstand him. The Lankathinnyaka
(Rakkha) thereupon delivered a great battle, defeated them
106 and took Yagūlla. The Lord of men Gajabahu sent to the
Ājisāra¹ district the so-called four companies² to renew the
107 combat. The Lāñkānātha (Rakkha) likewise marched forth,
fought with them, captured several alive and occupied Ta-
108 jāthala³. King Gajabahu sought now by a kindly gift to
bring him under his influence and sent him abundant pre-
109 sents, such as costly ornaments of jewels and divers garments
110 of linen, silk and other stuffs as an offering. The general
accepted the gifts, mutilated the envoys and sent presents
111 and messengers to his Lord. When the King (Parakkama)
saw that, he rejoiced greatly and sent him back the whole
112 treasure and costly gifts (in addition). The general now left
the fortress of Tājāthala and took up a position in the
113 stronghold of Ājigāma⁴ at the side of the river. Thereupon
Gajabahu sent the general Sika and other skilful warriors
114 with great forces to fight once more with him. They all set
forth equipped with troops and train, surrounded the fortress

¹ The name is preserved in the modern Elahera on the left bank of the Ambanganga in Gangala Palleiya Pattuwa (Census of C. 1921, II, 102).

² P. catasso pārisa, evidently the name of a particular troop which perhaps had its headquarters in the Ājisāra district or was recruited from the able-bodied inhabitants of this district.

³ Now Talageda (Commemor), somewhat above Elahera and also situated on the left bank of the Ambanganga.

⁴ H. W. Coombes compares this with the modern Kugamava which lies slightly above Talageda but on the right bank of the Ambanganga. The Census of 1921 names both villages together in Gangala Palleiya Pattuwa.

(Āligama) and rained down a hail of arrows. Several warriors 115 of the Lankādhinatha well armed, took up their position at the gate and began a terrific fight. The archers and other 116 combatants standing on the turrets of the gate, slew numbers of the foe with arrows, spears and javelins. In this way they 117 all carried on without interruption for three days a violent combat with great endurance and great strength. The troops 118 of King Gajabahu determined above everything on the destruction of the foe, set about blowing up the main gates of the fortress. Thereupon the Lankādhinatha and his warriors 119 burst forth and cut down the enemy in combat as far as the opposite bank of the river¹. They made the water of 120 the river muddy with the blood of the foe and captured many troop leaders alive. After gaining the victory in the 121 battle, the Lankādhinatha Rakkaha celebrated a great festival of victory in the castle, but the heads of the hostile officers, 122 the umbrellas, chariots and weapons and the captives caught alive he sent to his Lord.

Thereupon the Sovereign (Parakramabahu) summoned to 123 him the Senāpati Deva, told him all that the Lankādhinatha Rakkaha had accomplished, and with the reflection that Ga- 124 jabahu at the tidings of the defeat of his troops, would certainly send forth a great force to seize the general (Rakkaha), he sent the far-flung army leader to the Cīcibā district² to 125 cut off the great force of the Lord of men Gajabahu. The 126 shrewd (Deva) set out, having put his whole army into fighting trim and while occupying an entrenchment which he had raised on the bank of the Kālavīpi river³, he at the 127

¹ The Ambanganga flows at Klagamava from S.W. to N.E. It must be assumed that Rakkaha had abandoned Talātthili and that the enemy are advancing by Talātthili = Talangala to their new position at Klagamava. To do this they must cross the river and are now driven back over it. Cf. below vv. 173 ff.

² Cf. note to 68, 49 (nr. 8) and 69, 8. Thus the expected pressure on the right wing is to be relieved by an attack on the left flank.

³ This is the Kāla-nya, since the Kālavīpi tank is formed by the damming up of this river.

instruction of the King, threw a long, very fine, and very solid bridge across the river of the Kālavāpi tank, passable by files of elephants, horses and chariots¹, held together with iron bands and nails, made of beams of timber and twenty cubits² broad. After leaving certain officers there, the Senāpati marched off and while delivering here and there heavy engagements in which he remained victorious, he reached a place named Āṅgamu³, built an entrenchment for fighting with the hostile army, and took up a position there. At the tidings thereof the opposing army erected an impregnable fortification at Senāgāma to ward off the Senāpati and took up a position there. The illustrious Senāpati now marched thither, fought with the hostile army and captured the fortification in Senāgāma. After the enemy had fought twice over and suffered defeat, they built a fortification in Maṇyāgāma and took up a position there. Thereupon the Senāpati marched thither and took the fortress of Maṇya; likewise a stronghold in Mita and the fortress Sūkaraṇāma. He had new earth-works laid down in all these fortifications and leaving none of them unoccupied, he placed commanders (in them). The Senāpati having built a stronghold at Terigāma, made officers known as capable warriors take up their position there with troops. King Gajabahu now sent his officer, the Nilagiri

¹ The Col. Ed. has *hethasurathayatthi* and W. translates therefore "by elephants, and horses and chariots, and footmen". According to my MSS. I have felt obliged to read *-grāmī*.

² The MSS. have in pāda b c *dūrīhi* dīyata *visatthatharīthitay*. These three syllables are missing. I have added a *thitay* to *dūrīhi*, for *kāraṇi* seemed to me too far away to be joined with the instr. The Col. Ed. puts *dīyata* in pāda b and gives as length division in c. Here again one would have to supplement a *hettha* from the following compound. Twenty cubits are nearly — 80 feet.

³ The name is preserved in that of the Ambagomura tank which lies a little over 2½ miles to the north of the Kalavaya. The distance of Giribā from the southern bank is the same. The river is particularly narrow at the part between the two places and therefore probably easy to cross.

Rāma¹ and numerous troop leaders² to destroy him. They set forth all well armed with army and train and occupied an armed camp not far from Terigāma. From early morning the two armies began the battle with vehemence and continued it until evening. Now when the Nilagiri and his warriors, who were acknowledged to be brave, saw their troops yielding, they armed with their weapons, striking down the best soldiers, spreading panic amongst the foe, flung themselves into the midst of the army like lions amid a herd of elephants. But the warriors of the Senāpati (Deva) did not flinch in fight, but surrounding the Nilagiri Rāma and the many troop leaders on all sides, they slew them on the battlefield and captured the chief warrior Kṣajakkruja and other fighters alive. The Senāpati who had gained the victory in this battle, sent those captured alive to his Lord.

Parakkamabāhu who was staying³ quietly in the neighbourhood of the scene of heroic deeds now summoned in his shrewd way, the Naguragiri Mahinda who was in his vicinity and told him of the extraordinary courage of those dignitaries⁴. When the latter heard that, his ambition awoke within him and with the words: I will set forth and take it, he pledged himself to take Anurādhapura shortly. With strong forces the foe-crusher set forth and delivered a great battle

¹ Here we must probably take *nilagiri* as a title similar to *nagara-giri* (see note to 60. 36), *haṭhagiri* (see note to 72. 27) and *lokiyalla* (see note to 72. 222). The word however, occurs only in connection with Rāma and specially noticeable is the *Hīnemūra Nilagirītthito* in 72. 12. Cf. the note to this passage.

² P. *balapāmukhi*. These are the *gāthā* of v. 140 and 149 c d, the *balavāthas* of v. 148 a. It seems to me that the leaders of the local militia troops are meant.

³ The Col. Ed. quite unnecessarily alters *mitteyyato* into *mitteyathay*. Then 145 a b would have to be joined to the preceding, and W. translates accordingly "sent the man whom he had taken alive to live in comfort with his master (Parakkamai)". Now that is as regards content in the highest degree unlikely. S. and B. have not recognised that *parakkamavālikāyamhi* in a b contains a pun on *parakkamakkuja* in c.

⁴ Of Rakkha and Deva.

140 at the place called Badaribhātikamāna. Then when the illustrious one had fought a great action at the village of the
 145 name of Siyāmānāntakuddūla and near the Tissavāpi reservoir
 not far from Anurādhapura, he surrounded by the multitude
 150 of his troops, entered Anurādhapura¹. When the Lord of
 men Gajabahu heard of these events, he sent off several troop
 155 leaders accompanied by the highest dignitaries. They all armed
 for combat, raised a barricade round the town and cut off
 160 access to the road. Now when the Senāpati Deva heard of
 these events, in order to relieve the general besieged in the
 165 town, he set off in haste, delivered battle again at the village
 of Siyāmānāntakuddūla and fought on the way three terrible
 170 battles. The Melayarāya at the tidings thereof left his
 stronghold² and came hither after twice fighting a battle on
 175 the way. At the instruction of the Senāpati, he marched in
 the same direction³ and fought with the hostile army not far
 180 from Anurādhapura. The Senāpati also fought here and there
 a sharp action, pressed forward to the vicinity of Anurādh-
 185 apura and opened the combat here. At news of this the general
 Mahinda with strong forces suddenly made a sortie out of
 190 glorious Anurādhapura and overthrowing the foe and storming
 many barricades on the way, he quickly reached the Senāpati.
 195 United the army of the Senāpati and the army of Mahinda
 fought with the hostile army and once more put it to flight.
 200 The Senāpati returned to Siyāmānāntakuddūla, set up a strong,
 entrenched camp and took up a position here⁴.

¹ Anurādhapura was probably also the objective of Deva's advance from the S.W. As Pānikkamabahu's headquarters must have been nearer to the centre of the whole theatre of operations it may be assumed that Mahinda was advancing on the town from the south, more or less on the line Galgumoru-Tulavu.

² He was stationed according to T.O. 62–65, in the northwest, in Muttikarn, at the extreme left wing.

³ P. akāvathena (for the meaning of *mukha* in such a connection see T.O. 217), i. e. with the same goal as the Senāpati.

⁴ For judging the military situation it is of importance that though Gajabahu has won back Anurādhapura, the threat to this town and therefore to his right flank from the Senāpati Deva continues.

Parakkamabāhu now summoned the chief Māyāgēha to 162 him and ordered him to carry on the war in Ājīśāra. Full 163 of joy the latter marched, accompanied by skilled warriors, built a fortification in Kalalaballika and took up a position there. At the stronghold of Nāndānūlakangāma he fought 164 three nations and brought this castle into his power. Marching on Ājīśāra, he captured the entrenchment at Kaddūragāma 165 and after fighting once again, he then took also the fortification at the place called Kirāti¹. The army of the Lord of men 166 Gajahāhu came hither to fight, and after throwing up an entrenchment at a place named Vilāna, it halted here. Now 167 when Parakkamabāhu of valour hard to overcome, after occupying an entrenched camp at Nālandā², during his sojourn there, heard of this, he sent off secretly two or three hundred 168 thieves practised in house-breaking³ and directed them to steal 169 up to the entrenchment with sharp antelope horns in the middle of the night and to undermine it and so to take it. The chief Māyāgēha following this instruction, had the en- 170 trenchment broken into and the enemy there seized. At the 171 village of Mattikāvapi he again captured an entrenchment, and at Uddhakurangāma and Adhokurangāma he likewise cap- 172 tured two fortifications. After breaking through and taking an entrenchment at the village called Nāśīna, he brought the district of Ājīśāra into his power.

¹ As the situation of Kalalaballika cannot be exactly determined, it can only be said generally of Māyāgēha's advance against Ājīśāra = Klabera, that it apparently took place from the west, while Rakkha threatened it from the south. The mention of Nālandā in v. 167 agrees with this. H. W. Cousens (I. 72) is inclined to see in Kirāti a slip of the pen for Sirāti = Hirāti, the name of a small river that flows from the left into the Ambanganga at Malwagoya below Talagoda. The place Sirāti would then probably have to be looked for far up that river.

² Halfway between Matale and Dambul.

³ *P. saṃphikkheda*. The phrase *saṃphikkheda* means "to carry out a burglary". D.L. 52²¹; M.L. 516⁵; II. 837; *saṃphikkheda* DhCo. IV. 84³. Likewise in Pkr., Jassur, *Kräublungen in Mālārāstīri*, p. 67², 72² ff.

173 Now about this time the King (Parakrama), acquainted
 with the right method, gave his officers the order to take
 174 Pulathinagara at once. The Lankādhīnītha Rakkha and the
 Jivitapetthakin¹ Sekha marched in haste from the Talākaththalī²
 175 entrenchment, fought actions at several places on the way
 with the hostile army and fought a battle at the place Ra-
 176 jukumatasambandha. Then after fighting in the region of
 177 Milāonkkhetta and setting forth from there, fighting in the
 178 open field and slaying many of the enemy, they in pursuit
 of the foe, reached Daraaga, delivered there also an action
 179 in which they remained victorious, advanced then thence to
 Mengalsbegāmī³, broke through the entrenchment here by
 force and after annihilating the enemy, halted at this en-
 trenchment.

180 The ruler of Rohaya, the Prince Māñśbharapa⁴, who had
 on several occasions fought with the officers of the Lord of
 men Gajabāhu and suffered defeats and losses, had at that
 time given up the idea of war and discouraged in heart, kept
 181 quiet. He had appeared in company with the bhikkhu order
 which dwelt in the three fraternities⁵, and entered into
 182 an alliance⁶ with Gajabāhu. But now when he heard
 that the officers of the Monarch Parakkama had waged war

¹ The title occurs again 16. 018 and 72. 161 (Mandin) and 74. 90 (Ritti). In our passage all MSS. (and also Col. Ed.) have *putthīka, likewise 70. 318.

² Rakkha had evidently after his victory at Ajigāmī (see above
 no. 112 II) again occupied Tuļātthalī (= Talagoda) and had halted here
 to await the operations of Müñigeha. Their successful issue has safe-
 guarded Rakkha's left flank and made possible the main thrust against
 Pulathinagara.

³ For this place which is mentioned as the first station in the
 description of Parakkamabāhu's withdrawal from Pulathinagara see
 note to 67. 58. Rakkha is now only about 10 or 15 miles from the
 capital.

⁴ Son of Sirivallabha and cousin of Parakkamabāhu.

⁵ See note to 60. 56.

⁶ P. 165 karūpasuddhīna, lit.: "he lived with G. as one who had
 concluded a friendly treaty with him".

with great forces against the Lord of men Gujabāhu and had 183 in every battle cut down the enemy and carried off the victory, the Prince Mānābhūrāja reflected thus: "Assuredly King 184 Parakkamabāhu who has vast resources at his disposal, will shortly take Kājaratthā; but once Rājaratthā is taken possession 185 of by the Monarch, it will be impossible to remain in the province of Rohaga." He therefore gave up his treaty with 186 King Gujabāhu and joined Parakkamabāhu with whom he concluded an alliance. The mighty one armed the able-bodied men 187 amongst the inhabitants of his two provinces and occupied an entrenched camp at the village called Sebara.'

At this time the King Parakkamabāhu, who wished to 188 perform a deed of exceeding prowess, thought thus: "Without 189 my officers who are stationed at divers places, learning of it, I shall betake myself with warriors of my immediate retinue, to Pulathtingara, storm in combat gateway, turrets and bas- 190 tions, force my way into the town and — hurrā! — capture Gujabāhu." The clever one summoned to him the chief Māyā- 191 geha who was stationed in Ambavana and told him what he had planned. Now in order to come to Ambavapa under the 192 pretext of another object and to reach Pulathtingara from there, he spake secretly to him thus: "Send me a message to 193 this effect: I intend celebrating a specially splendid festival for the Buddha. For making offerings unto the Buddha let Their Lordships send me the sacrificial objects, the shells, 194 the five loud-sounding musical instruments, the fly whisks, the white umbrella and the flag streamers, and come thither 195 and behold my festival." Māyāgeha betook himself to Amba- 196 vana and after he had prepared for the festival, sent back the message in obedience to these words. When the glorious 197 King beheld it, he rejoiced and after having had the message read aloud to the circle of his dignitaries, he sent off the 198 sacrificial implements with all speed to Māyāgeha and gave his dignitaries to understand in every way that he himself meant to go. The highest (of the officials) who saw through the 199

¹ For subhaṇḍūla see note to 67. 52.

King's intention, sent word to his brother, the Nagaramīri
 200 (Mahinda). When the latter heard of the affair, he left Mora-
 vāpi¹ and appeared in haste with his troops before the Ruler.
 201 To the question why he had come, he made reply that he
 had come because he had seen through the intention of his
 202 Lord, and he spake further: "For slaves such as I am, if they
 are in existence, the aim is solely the conquest of the hostile
 203 king. Therefore have I arisen and shall capture Gajabāhu
 204 with army and train and deliver him up to the Lord." With
 these words the King's officer craved permission to depart.
 205 When the ambitious chief Māyāgeha, the Lankādhibinātha Kitti
 and many other powerful officers saw this they (likewise)
 206 besought leave and cried: I first, I first. Thereupon the Mo-
 narch who was skilled in plans of war, explained his plan of
 207 action and sent off his officers to begin the campaign. They
 all began to march with adequate² army and train and occu-
 208 pied an entrenched camp not far from Nālandā. Heavy clouds³
 formed and began to rain, cleaving the earth, as it were, on
 209 every side with the floods of water. When the Sovereign saw
 the clouds, he who loved the power of truth, fearing the army
 might become wet through, made the solemn declaration⁴ with
 210 this determination: "If the winning⁵ of the royal dominion is
 to serve only for the welfare of the people and of the Order,
 then shall the god not let it rain." And even so it happened
 211 there. Thereupon he sent food prepared in vinegar, bananas,
 crushed rice and the like and all kinds of cakes in great
 212 quantities (to the troops). In order that many people could

¹ Mahinda had thus taken up his position here after being relieved by Deva. For the situation of the lake see notes to 70. 67, 72, 177.

² I take *yogya* to be the adjective "fitting, corresponding". W. on the other hand, regards it as substantive with the meaning "conveyance, carriage", since he translates "with their chariots and men and waggons". But in this case it seems to me that *yogya* and *vahanam* would form a hardly tolerable tautology. See also above v. 23, 69 &c.

³ In my edition I have kept more closely to the MSS. Now I should prefer to adopt the emendation of the Col. Ed. *māyāmēgha*, as otherwise there is no suitable subject to *matvam* *grahī*.

⁴ P. *saccañcikittā*. For this term see Oliv. Tel. p. 125, n. 3.

drink water at the same time, he sent several thousand bamboo stakes in which holes had been made, which were hollow¹ throughout and in which one, after filling them with water, had closed the holes². The dignitary Mahinda now marched with strong forces and took the stronghold at the place called Lahulla, after slaying the enemy. At the news of this the Lankānūtha (Kitti³) also started in haste, took the fort at the place called Hattanna and cut down the tree. When the chief Mayageha heard that he marched in haste with large forces and pushed forward as far as Khaṇḍigāma. The four-membered army⁴ of the Lord of men Gajabahu was hemmed in on three sides in the narrow pass of Khaṇḍigāma. The son of the Lankātchinātha (Kitti), Lankāpura⁵ by name, a great war hero, came to the Khaṇḍigāma pass⁶. He brought the whole of the forces which had come from three directions into one direction and pursued them, the great war hero, as a lion a herd of elephants. Thereupon the troop leaders with the Lankādhinātha (Kitti) at the head, after killing a great mass of troops of the Lord of men Gajabahu, advanced to the place called Koddhanagulikakēdāru. The troops of Gajabahu reached Pulaithinagara in disorder.

When the Lord of men Gajabahu saw his great army enter, he thought, since pride had awakened mightily in him,

¹ I. charashas. For the meaning cf. skr. *māñjarīvācī* "hollow bamboo." (B.R. s. v.)

² Not only the openings above and below, but for the transport of the water, also the holes bored lengthwise for drinking.

³ It is clear from v. 205, that the Lankādhinātha mentioned here is Kittī.

⁴ The four members (*vīgñā*) or elements of the army are: elephants, cavalry, chariot warriors and infantry.

⁵ This must be the Dayanātha Lankāpura mentioned so often later, (76. 62 ff.). But otherwise Lankāpura is a title. Thus Kasjakkūja 1., 72. 39, Itakkūja 1., 76. 70, Devu 1., 76. 120.

⁶ A Kandegama lies in the Negapatam Korale, northwest of Dumbul-Jumbukela. If this is our Khaṇḍigāma, it must be assumed that Gajabahu in order to hold up the advance of Kittī and the other generals, undertook an attack on the left bank. The assault is carried by Kittī's son.

223 thus: "When my father, the Monarch, entered into the company of the gods and when as yet no stability had been
 224 attained in my father's realm, then came Kittisirimēgha and
 Sirivallabha, advancing from two sides with the intention of
 225 making war on me, but they were unable to behold my
 226 victorious banner and fled, since then they have their whole
 stability in Rājarattha and I possess a complete, four-membered
 227 army. If now, equipping army and train, I advance to fight,
 228 what king will be able to hearken to my war drum?" Thus
 swollen with pride, King Gajabāhu ordered the dignitaries of
 229 his immediate retinue to put the army in battle trim. After
 they had placed in readiness well armoured elephants and
 horses proved in battle and large masses of troops of capable
 230 warriors, armed with the five weapons, further also the
 mercenaries of the Kersas, Kappatas, Damas, and the like,
 231 the dignitaries at once informed the King. With a strong
 force the latter left glorious Polaththinagara and reached the
 232 place called Sikaviyala. The troop leaders with the Lankā-
 dhinatha Rakka¹ at the head offered battle there to the Lord
 233 of men Gajabāhu. The great heroes broke through the (ranks
 of the) elephants and horses, unhorsed their riders and put
 234 to flight the Ruler of men together with his army. The King
 withdrew in haste to his town, had the gates locked and hid
 235 himself in a sewer². In pursuit of the King the soldiers (of
 Rakka) arrived, surrounded Polaththinagara on all sides and
 236 began to break through walls, turrets and bastions, and the
 237 spies who were stationed in the town opened the gate. They
 entered with ease, captured the Monarch Gajabāhu alive and
 238 brought him to the palace. The Princes Colagnēgakumāra
 and Vikkantabāhu they fettered and threw into prison.

¹ According to v. 177-8 of our paralleleda, Rakka was stationed at Mahgalabegama.

² The translation is only guess-work. The idea seems to be to express something derogatory to Gajabāhu. The word manurū is otherwise unknown. W. has Anurā, but this is no doubt wrong. It might of course have also been datanurū.

Thereupon the dignitaries informed their master of what had taken place. When the Monarch (Parakkamabāhu) heard that, with the insight which grasps the right method, he sent with the message: until we see one another under an auspicious star thou shalt live free of all fear of me — costly garments and perfumes and ornaments, articles of his own use, to Gajabāhu. The officers and the heads of districts hereupon took counsel together and sent the following message to the Monarch (Parakkamabāhu): "So long as the King (Gajabāhu) is alive, the people dwelling in the kingdom will not submit to thy sovereignty: he must therefore be put to death." When the Monarch heard that, his heart was moved with pity, and he thought: the king must in no case be put to death. He fetched the clever Senāpati Deva who was stationed in Senāgama¹, and spake to him as follows: "If the heads of districts and the officers, grown insolent by their victory in fight, slay the King (Gajabāhu) whom they have captured, that is not right. And if they plunder the town and ill-treat the people and become unbridled, that is likewise not right. The gaining of the royal dignity takes place for the welfare of the Order and the people alone, but not for the purpose of slaying the Monarch does it happen. Therefore thou must go there, hold the unbridled in check, take the King under thy protection and make the town secure." Thus with this charge the King sent away the Senāpati²; the latter marched with the army and betook himself to Pulatthinagara.

Meanwhile already before the departure of the Senāpati, unbridled, low-minded people disregarding the commands of the Lord of men, had broken open the house doors in Pulatthinagara, plundered goods and stolen raiment and ornaments of the people. Splendid Pulatthinagara afflicted

¹ The place is mentioned above in v. 181 and 182 in connection with the operations of Deva. But according to v. 161 Deva had finally taken up a position at Sīyambantikuddala. Thus he must in the meantime have altered his position.

² P. rājinda senādhip with pun: "the lord among kings (sends) the lord over the army."

by the soldiers was at that time (in wild agitation) like the sea, when at the end of a world age it is lashed by the storm.

264 Encaged at such action, all the people who dwelt in the town, the officials and the councillors, the townsmen and the troops gathered together, betook themselves to Mānubharava, told him of the events and spake as follows: "Ye must come with us, we shall take to ourselves the royal dominion and make it over to you. Only help must be brought on us." Also the officer Gokanna, who was stationed in Kālavāpi, sent a messenger to him (with the request) to come speedily. When the Monarch Mānubharava heard the whole tale the imprudent one took counsel with his foolish ministers. He thought: under the pretext of setting free the King, I will arise, slay the enemy and get hold of the whole of Rajarāṭṭha. He equipped in haste the able-bodied men among the inhabitants of his two provinces and marched together with the officials and the forces hailing from Hājaraṭṭha, to the town, delivered there a bitter action and cut down the whole army large as it was, 262 without remnant. Then the Monarch went up to the palace and visited the Ruler of men Gajabāhu, showing him the customary reverence. Hereupon in order to remove the fears of this Lord of men and of the dwellers in his realm, he let some 263 days pass, then he slew the whole of the officers of the Monarch Gajabāhu, took the King captive and threw him into a dungeon. Then when he had seized everything, all the elephants and horses and the wealth in the treasure house, in 266 the belief that his dominion was now assured, he fetched the sacred Tooth Relic, the Relic of the Alms-bowl, his mother¹ and 267 all his wives from Rohana, and himself void of all pity, the foolish Prince, took counsel secretly with his mother and his officers thus: "The troops in Itājarāṭṭha, so long as this King 269 is in life, will never submit; therefore he must be slain. If we were to kill him openly, there would be a great tumult,

¹ Sugala, the granddaughter of Vījyabāhu I. who also later on plays a leading part in the wars between Rohana and Pannakambāhu. The tooth relic (*danthavat*) and the alms-bowl relic (*pattadhatu*) have already become the palladium of the kingdom.

therefore this Monarch must be slain in secret." He had the King ill-treated with bad food and a bad couch and set about putting him to death by poison. King Gajabāhu could not stand the ill-treatment he received from the Prince Mānābharaṇa. He sent secretly to Parakkamabāhu and let him know: "I see no other help for me save through thee. Therefore without delay revive thou me who am tortured with the fiery torment of pain, by the rain shower of pity." When the King (Parakkamabāhu) had rightly heard all these words of the King (Gajabāhu) he who was a fount of pity, was filled with the greatest distress. He thought: it is fitting that I, since he has suffered on my account this great wrong through Mānābharaṇa, should free him from his misfortune, and although his forces and his implements of war had been lost, he being of the breed of great men, let not his courage sink, but chose from among the people of his retinue capable men, granted them offices and showed them great distinction. To the chief Māyāgeha he granted the office of *āsthikārin* and that of a *lankādhikārin*¹ to the Saṅkhanāyaka² Kitti. Of the two brothers, the generals³, the prudent Monarch conferred on the elder the rank of a chief of the *Kesadhbāhus*⁴, on the younger that of a *nagaragallī*⁵. He granted to both great distinction and numerous troops and thus won them for himself.

After the prudent (Prince) had in this way, in a short time equipped a large and strong force he sent it in divers directions. To the place with the name of Vacīrājaka in the Merukandara district he sent Rakkha, the Chief of the *Kesadhbāhus* with his troops, to Maṅgalabegūna the *lankādhikārin* Rakkha,

¹ The title *lankādhikārin* seems to denote a higher rank than *lankādhīnāyaka* etc. (see note to 70. 24); for Kitti on whom the former title has just been conferred as a distinction, was up till now (cf. 70. 206) *lankādhīnūla*.

² The title *māyāgeya* (here *māyāgeha*) occurs again in conjunction with Nātha (72. 31, 75. 75) and Rakkha (72. 41).

³ The *saṅghāgāyakabhrāṭas* who are mentioned several times, are called according to 72. 162, Kitti and Saṅkhanāyaka.

⁴ See note to 57. 63.

⁵ The same as *nagaragallī*. See note to 86. 96.

the Laukādbikāri Kittī to the locality called Kyānagāma,
 284 but the two brothers, the generals, the Ruler sent with
 285 large forces to the village of Tigrivakkula¹. To the Senā-
 286 pati Deva shut up in Pulatthinasagara, the Monarch then sent
 his house-breakers, fetched him hither², gave him a great
 287 army, like to the army of the gods, and sent him, aware of
 appointed for the various districts, marched forth with their
 troops, plundered here and there on the road leading to the
 288 town, struck off the heads of the foe, spread great panic, cut
 off the grain supplies and thus harassed the people in the
 289 town. Within and without Pulatthinasagara the soldiers³ stan-
 tioned for that (purpose) slew (the enemy) and put him to
 290 flight. No people now left the town for wood or leaves
 291 through fear of the wholesale pillage⁴. By blocking at va-
 rious points the road leading from Rohupa, they also stopped
 292 the traffic for the people dwelling there. All the people shut
 up in the town with King Mānubharapa were like weakened
 293 birds in a cage⁵. The two brothers, the generals, herespon-

¹ Of the localities here named besides Maingnabegūm (see above notes to 67, 59 and 70. 178) Merukandara (41, 19, 44, 28 etc.) occurs as a safe refuge in Maingn for the pursued and Kyānagāma (32, 207, 264) in another connection. They all lay probably at no great distance southwest and south of Pulatthinasagara.

² But cf. the note below to v. 289. As to the "burghers" (covo) see 70. 168.

³ The modern Kuntalni, the name of a big reservoir on the road from Dnembul to Trincomalee (cf. W. note to the passage). Deva had thus the task of attacking the capital from the north.

⁴ From this verse it must be assumed that Deva's whole force had not left the town, but that at least a part had remained behind, perhaps in the citadel, in order to work with the troops coming from outside. How W.'s translation can be brought into harmony with the traditional text I fail to see.

⁵ The acc. sabbas is governed by the first part — silampava — of the following compound, a construction not rare in the Cīlavācas.

⁶ The Col. Ed. reads khīta pakkha vīva pañjave; the MSS. all have as far as I can see, khīvā or khīyā. Cf. 72. 200.

engaged in action with the chief Kontadisavijaya¹ and after 294 fighting with the force under the command of the Lankādhinātha Bodhi, they pursued (the foe) to Pulaththinagara. The Chief of the Kesadikātus (Rakkha) who was stationed at 295 the village of Yacavājaka, fought an action with the general called Uttama; he gained the victory, advanced to the village 296 called Nala, fought here with the general of the name of Buddhanīyaka² and was victorious. The Adhikārin³ Rakkha 297 who was stationed at Maṅgalabegāma, then fought with the enemy and took the place called Hattanna⁴. The same fought 298 at Khapḍigāma⁵ full of bitterness, with the Adhikārin Nātha and put him and his army gloriously to flight. When the 299 Sovereign Mānābharaṇa heard that, he marched with his warriors to Māsiviyala to fight with him. At the same time the 300 Adhikārin Kitti who stood in Kyānagāma, and the Senāpati Deva in Gaṅgālatāka, and the two brothers, the generals, who 301 stood in the village of Tījimakkula, also went forth to fight with large forces. Slaying or routing all the foes who faced 302 them, they pressed forward in a short time from various sides to Pulaththinagara, drove away the soldiers who were 303 stationed round the town to protect it, set free the Ruler Gajabāhu and brought the wives, the children and the mother, 304 as well as the whole fortune of King Mānābharaṇa into their power. The Lord of men Gajabāhu set free from these, fled 305 at once and betook himself in haste to Koṭṭhasāra⁶. When 306 the Monarch Mānābharaṇa who was fighting with the Lan-kāthikārin Rakkha, heard of all these events, he was struck 307

¹ It is possible that the name is Kounta and diśavijayānīyaka a title. The man is not otherwise mentioned.

² I assume that here nīyaka or nāyaka is not the title "chief" or "general", but belongs to the name. Cf. 70. 206 *Buddhanīyakānāmāna*. See also 72. 171, 270.

³ An abbreviation of lankādhikārin; See 70. 285, 72. 37 etc.

⁴ Cf. 70. 216.

⁵ Cf. 70. 216-218. Thus all the places formerly taken which had been lost in the interval, are now recaptured.

⁶ See note to 61. 48.

by the arrow of pain which comes from the separation from the loved ones, and no longer caring for his life, he came again equipped with armour and weapons with large forces at night into the town and fought a great battle, thinking of naught else but the destruction of the foe. But when the Laikādhinatha Bodhi¹ fell fighting in the battle, he was unable to hold out longer in Pulathinagara. He took the sacred Tooth Relic and the Alms-bowl Relic, his mother and his wives and betook himself to Rohaya.

Now at this time Parakkamabāhu left Buddhagāma², to set free the King, came to the neighbourhood of the town and after having a fine two-storeyed palace built, he sojourned with his army and train in the village of Giritalāku³. Now at that time some warriors of the Monarch (Parakkamabāhu) had betaken themselves, to recover from the hardships of the war, to the village of the name of Tannaru. Treacherous officers of the Ruler Gajabāhu without troubling⁴ themselves about the King, began suddenly a squabble with them. When King Parakkamabāhu heard that, he was wroth and sent his own officers to take Gajabāhu captive. The Laikādhikarin Kittī and the Senāpati Deva hereupon marched with large forces to the village of Tannaru. Fighting three times with the officers of the Monarch Gajabāhu a great battle, they destroyed numerous foes. The Nagaraṇī Nātha and the Jivitaputthakū

¹ See above v. 294.

² Thus his headquarters were here between Nalanda and Domlyat. See note to 58. 43.

³ Now Giritala beside the road leading from the Minneri lake (Magilim) to Polonnaruwa, distant from the latter about six miles as the crow flies. Cf. Hema, ASO. 1905 (= SP. XX, 1905) p. 20.

⁴ P. rājāṇu pṛṣṭhite kāte. Cf. for the meaning skr. pṛṣṭhataḥ kṛ "to leave someone or something unnoticed, disregarded". DR. s. v. pṛṣṭha. The King is Parakkamabāhu; His menaces does not distract their pugnacity. Or the King may be Gajabāhu; The officers are "treacherous", because they attack the soldiers of Parakkamabāhu who at that time was Gajabāhu's ally and tried to rescue him. Parakkamabāhu considered, of course, Gajabāhu the culprit and held him responsible for the treachery of his officers.

Mandin¹, put the hostile army to flight at the village of Vālukupatta. And also at the village of Tannara the officers 319 with their large force destroyed a hostile army that faced them, then marched farther, fought an action once more at 320 Kohembagāma and after slaying many, they broke down the fortification and captured it. Numerous well-armed foes sta- 321 tioned² at Ambagāma they put to flight and brought the fortress into their power. Thence they set off and after again 322 winning a victory at Tannitittha, they marched to Antaravīthi and beat the enemy here. At this time some officers 323 of Parakkamabāhu were in Pulatthinagara at the head of a large force. To fight with them there came officers of Guja- 324 bāhu under the command of the Adhikārin Deva, but (they) suffered a defeat. In the same way they³ defeated numerous 325 foes at the place named Kālapilla and after cutting down the enemy, took up their position at Madhukavanuguṇḍhi. They 326 all started in haste and marched further dispersing themselves in different directions with the intention of seizing the King. When the Ruler (Gajabahu) heard that the enemy widespread 327 on all sides, was approaching, he saw no other step that he could take; so the King sent to the congregation of bhikkhus 328 belonging to the three fraternities, settled in Pulatthinagara, the message: "I see for myself no protection save with the 329 venerable brethren; let them out of pity free me from my sorrow". When the bhikkhus heard these words, they started 330 off, their hearts moved with pity, for Giritaṭṭaka, sought out the Ruler (Parakkamabāhu), and after exchanging greetings, 331 they asked by the King the reason for their coming, spake the following conciliatory words: "The Exalted One to whom 332 pity was the highest, expounded many times in many discourses the misery of discord and the blessings of concord.

¹ These two officers have so far not been mentioned. For the titles see notes to 68, 36 and 70, 174.

² The gerund *savvayhitv* is subordinate to the part. past *thile*, as in v. 327 *sentthiriteha* to the part. pres. *dyantim*.

³ I. e. the troops of Parakkamabāhu.

333 Now the Ruler of men (Gajabāhu) has neither a son nor
 334 brothers, but he himself, being old, is near death. Thy pledged
 word that the gaining of the royal dominion has as object
 only the furtherance of the laity and of the Order will thus
 335 shortly be fulfilled. Therefore shalt thou give up the strife
 and return to thine own province, hearkening to the word
 of the bhikkhu congregation".

336 Thus the King (Parakkamabāhu), hearkening to the words
 of the Order, gave up the kingdom gained with great trouble
 to King (Gajabāhu) and betook himself to his own province.
 Ha, how great was his mercy!

Here ends the seventieth chapter, called "The Surrender
 of the Royal Dignity", in the Mahāvamsa, compiled for the
 serene joy and emotion of the pious.



CHAPTER LXXI

— — — — —¹

The Ruler Gajabāhu betook himself to Gaṅgātoṭṭha, made it his residence and dwelt there happily. But the Monarch Mānsabharaga sent gifts to him in order to remain allied with him after the conclusion of a treaty. But the Ruler of men Gajabāhu who desired no treaty with him, betook himself to the vihāra by name Maṇḍaligiri². Here he had the words: "I have made over Rājaratṭha to the King Parakkama"³ graven on a stone tablet, returned then to Gaṅgātoṭṭha and died during his sojourn there, visited by a disease after reigning two and twenty years. Thereupon the foolish ministers of Gajabāhu met together, betook themselves to Koṭṭhasāra, whither they had the body brought, and after sending messengers to Mānābharaṇa to come hither in all haste, they took up their abode there. When the Lord of men Parakkama heard the news of the King's death he equipped his army and came to Patalthinnagarn.

The Monarch Mānābharaṇa in the province of Rohapa listened to the words of evil-minded people who had come with large forces from Rājaratṭha and thought: 'If I make these people my allies, I shall certainly get possession of Rājaratṭha.' With a host of troops he left Rohapa and came to Koṭṭhasāra swayed by wishes impossible of fulfilment. When

¹ Cf. below note to v. 32.

² See note to 46, 29.

³ The penultimate line shows that these words are still part of the oration recta. W. includes them erroneously in the principal sentence.

the mighty Parakkamabāhu whose valour transcending the limits of thought was scarcely to be surpassed, heard of these events, he thought: "The gossip of worthless people from Rājāratna who have forsaken the Lord of men Gajabāhu, the dispenser of great favours, and his officers, and have given up the desire to fight, and not even master of the clothes they wear, fleeing from fear have come to him, the Ruler Mānābharaṇa has believed as if it were pure truth and has come forth to fight¹. My dignitaries will give him a defeat twofold as heavy even as that which the Lord of men Gajabāhu had to suffer. I shall not permit him to come to this bank of the Mahāvālukagangā." And versed in preparations for war, the prudent one made his four-membered army with the officers take up their position at the different fords from Sarogāmatītha as far as Gokappa².

Now the great dignitaries who were of great wisdom, came together and with clasped hands begged of the Monarch the holding of the king's consecration. "Former kings, O Great King, have when they were victorious, in order to increase

¹ W. has neither understood the construction of the sentence nor its meaning. Verses 13-16 belong together. The subject is *Mānābharaṇa-bhikṣu*. The principal verb is *dṛṣṇī*. Subordinate to this is the gen. *saddhābhīrūpātīpanī*. The gen. *dūjjāṇḍāmī pāśīfūṭamī* is governed by *pāśīpāmī*. Subordinate to this participle again are the gerunds *cañīta*, *patra*, *pañīyitā*. The four missing syllables in 13 o I have supplied in a similar way to the Col. Ed.

² The Mahāveliganga is evidently regarded here in its whole course from the mountains up to its mouth as the frontier between Kubanya and Rājāratna. A happy discovery of H. W. Cousensoy's L. 68 was the identification of Saragāma with the modern Vilgāma (Sinh. rd. "pond, lake" = P. *acvā*) in Laggala Pallesiya Pattuvu (Census II, p. 100) at a short distance from the left bank of the stream. Here evidently the Hembarava crossing was to be safeguarded. It seems to me curious that the Yeragantota crossing at Alut-nuwara is not mentioned. It lies 13 miles higher up and is much used now. The bed of the Mahāveliganga is however subject to great changes. Gokappa I regard as the Bay of Trincomalee (Koddiyar Bay), or the spot where the Mahāveliganga flows into it. This explains the mention in 41. 79 of a *Gokongakawambayaṇa*.

by every means the fear and affection of their subjects and 21
 to show forth everywhere their own abundance of glory, per-
 formed the king's consecration, even while they were still
 at the seat of war. A ruler fully equipped with political 22
 wisdom and self-discipline, must ever pay heed to the keep-
 ing up of good ancient custom. Thine age, your majesty, is 23
 youthful, but thy glory is irresistible and scarce to be sur-
 passed the falness of the courage of thine arms. Thy blossom- 24
 ing fortune¹ would be capable of wielding sovereign power²
 over the whole of Jambudipa, let alone the island of Laṅka.
 From the first age of the world to the present day thy line 25
 was pure as milk poured into a white shell: hence on a 26
 favourable day must be performed the king's consecration
 which must of necessity bring happiness to the whole world."
 King Parakkamabāhu who overcame evil by the wrinkling of 27
 his brows, granted the request, he the best of the wise³, and 28
 on a day proved auspicious by a favourable constellation he
 placed the crown on his head, arrayed in all his jewels. And, 29
 though he received the tidings that the Ruler Mūnūharapa
 had come to this bank of the stream, he heeded that as little
 as grass, and laid his armour and his weapons near at hand 30
 in a jewel mandapa which he himself ascended. Then in 31
 gorgeous procession he left his palace, marched round the
 town with his right side towards it, like a fearless lion,
 stunned with amazement by his splendour the thronging people, 32
 and returned to the royal palace which was an abode of
 bliss⁴.

¹ So I translate *brahmāranya*. It is very nearly the same as the favourite *parīkṣodaya*. See 37. 139.

² P. *vibhūti* — skr. *vibhūtva*.

³ P. *parīkṣik* from *parīkṣa*, a term suggestive of the Sāṃkhya System, in which *viśeṣa* is the expression for the discerning knowledge through which deliverance is attained. Cf. also die Sankhya-Philosophie, p. 137.

⁴ S. and B. have assumed that here we have the end of pariccheda 71 and at the same time a gap of unknown extent. The signature at the close of the whole chapter describes it as the 72nd, thus number 71

is missing completely. In my edition I have adopted this view and have begun the verses of the new section with the number 1. I must point out however, that as far as the contents go, a gap is scarcely to be noticed. The coronation festival is evidently at an end with the return to the palace. Perhaps it was hastened by Mūnābharaṇa's advance. On the other hand Parakkamabāhu had already made preparations for the war according to v. 17-18, by occupying the various fords, and now the attack begins at the first of these places, at Sarogāma. W. thinks that all that is missing is the artificial strophe (together with the signature) which is customary at the close of a pariccheda.

CHAPTER LXXII

DESCRIPTION OF THE FESTIVAL OF THE
CONSECRATION

Now the Mahālekha¹ Mahinda approached with a great 1 army and fought a great battle with the mighty Kesadhātu² Rakkha who was stationed at Sarogūmalitha. The Kesadhātu Rakkha by name, the mighty one, slew like a lion that has 3 broken into an elephant herd, many of his men in combat and drove the Mahālekha before him as a fierce storm wind blows cotton, he the mighty him together with his army and 4 train. When then the latter crossing by the ford of Talangāma, was fain to renew the fight, the Kesadhātu Rakkha⁵ put him again to flight after a sharp encounter with him.

In like manner the Kesadhātu named Buddha⁶, having fought 6 with the (enemy's) many officers a terrible battle and having 7 slain many warriors, defeated and put to flight the Ruler Mānabharaṇa who offering battle had crossed the river at the 8 Pūnagāma ford. He also took care that he (Mānabharaṇa) gave up the idea of ever approaching this ford again.

The chief Māyageha⁹ who was appointed to guard the 9 ford called Samirukkha¹⁰ alone at the head of his officers in the same way crushed Gajabhuja who with his army had 10 crossed that ford with the object of fighting.

With the Māragiri¹¹ Maitatāla by name, who with his 11 army came with the intention of crossing the Mahrukka

¹ See note to 52. §9.

² This officer of Parakkamabhu's is not otherwise mentioned.

³ In 70, 88, 161 etc. described as *Māyagechāhinatha* or "adhipatiyaka" here simply *Māyagehendya*.

⁴ Name of a tree = skr. *sānti*, *acacia summa*. Corresponds to *sūmāgīra* in modern Singh.

⁵ The title *mādragiri* occurs again 72. 164, 174 (Nigrodha m.)

- 12 ford¹, Rāma² by name who was stationed in Nilagiri which
was his own district, in his extraordinary courage, fought a
13 bitter engagement and after capturing the best soldiers whom
he could get alive, he put the rest of the army to flight so
that it no longer dared to go into action.
- 14 Another officer who guarded the Nālikeravatthu³ ford
fought then a battle against a hostile army who had ap-
15 proached to fight, cut down many soldiers and scattered the
rest of the army without remnant on all sides.
- 16 Another distinguished officer who was appointed to the
ford called Anantabhadryaka for the guarding of it, drove
with a large force a strong army of the hostile king that had
17 advanced to fight, together with its officers to the last man,
to the four winds of heaven, whereby the hero turned the
18 battlefield into a mass of flesh, just as the storm wind
(scatters) a mountain of cloud so that its violence is scattered
flutteringly on all sides⁴.
- 19 Again another high officer appointed to guard the Kāpa-
tālavana⁵ ford, saw to it that the hostile army that had come
20 forward to battle, gave up all thought of resuming (the
enterprise) after he had fought a great battle with his whole
army and train.
- 21 The Adhikārin, Kittī⁶ by name, who was stationed at the

¹ "Ford of the great tree" or "ford of the euphorbia" (sks. mahapṛya, an borrowed word in Sinh. with the same meaning). The corresponding Sinh. word मारुच means however, coco-nut palm. W. H. Coomaraswami recognises the locality in Māruke situated five miles below Hembarava on the left bank of the Mahaveliganga.

² Cf. note to 70, 137 where रामी seems to be used as a title. When in our passage Rāma is described as वरेष्ठरामी that seems to point to the fact that the ford protected by Rāma was situated in the district which was controlled by him or which was his birth-place, and that the name of this district was Nilagiri. The title which is applied exclusively to Rāma would then in this case be borrowed from the name of his home (मिगिरिधार).

³ "Coco-nut palm plantation."

⁴ P. ammala-ñandita-ayuramalamp. For ayuramala "violence" cf. PTS, PD, s. v. ⁵ "Palmyra palm wood of the blind."

⁶ See 70, 278, where the advancement of Kittī to the rank of Adhikārin (here in short adhikārin) is mentioned.

Yakkhasūkara¹ ford after destroying many soldiers in a bitter fight², defeated there a hostile body of troops that had approached for combat. Now while he stood at the same ford he had in consequence of a scarcely to be evaded command of the Great King Parakkama, to betake himself to him while he entrusted (another) high dignitary there with the guarding of the ford. This man also three times crushed a hostile force that came hither and took care that it lost all courage to fight once more.

The Jitagiri³ Santa stationed at the Vihāruvejjasāla ford, completely annihilated a great army that was about to cross, the army, namely, of the hostile king, fighting with him a terrible battle with mighty army and train.

The Ādipoththakin⁴ by name Kitti, stationed at the Assamapāḍala⁵ ford with a large force, the Lankāgiri Mahū⁶ by name, with a strong army, and yet another large army cut up a hostile army that had approached, and returned then with speed each to his appointed place⁷.

¹ H. W. Cousens is certainly right in identifying this name with the present Yakkure (Census 1921, II, p. 438). It lies on the right bank of the river and at the entrance of the Sabamatittha crossing mentioned so frequently later, now Dantota, south of Polonnaruva.

² P. katā bathāsā, lit.: "after making them so that only the tidings (of them) remained."

³ The title, if it is such, which I think probable, only occurs in this place.

⁴ The title which is only borne by Kitti (also 72, 160, 207) alternates 72, 182 with Māyāpāṭhakī. It therefore designates the superintendent of the royal store-rooms.

⁵ If the name preserves the memory of the legend related Maya 10, 63 ff., then we must look for Assamapāḍalatittha at Kacchukuttitha now Minungutota, east of Polonnaruva.

⁶ W. takes Mahināmī for the name of the officer, which is quite possible. The title Jitagiri occurs again 72, 124 f., and 76, 290 in conjunction with the names Nātha and Sora.

⁷ The verse is incomplete in the MSS. Nine syllables are missing in c.d. The Col. Ed. supplies these rather differently to what I do, so that to translate with W. it would be "and returned to the king". The meaning seems to me to be that the three divisions of the troops were

29 (Other) warriors crossed the bridge of the Sakkarālaya-gangā¹, at once penetrated the grove called Sakkupūja, and having there in fight deprived numerous warriors of life, they took from the foe the desire to attack once more from this quarter.

31 Hereupon the Saṅkhanāyaka by name Nalinī, stationed at the Sarogāma² ford, after he had shattered an army of the hostile king come hither for battle, crossed the stream himself at the village of Vātiyamapūjapa, cut up a strong hostile force and returned again to his post.

33 In the same way a large army stationed at the Samī ford set up a strong hostile force which had marched for battle in this direction and chased away its desire to come again. A strong royal army that had its stand at the ford called Cullenēga annihilated in like manner the whole large force of the hostile king, that equipped with armour and weapons, 36 marched in this direction. At Burudatthānti the two brothers, the generals, scattered a hostile army that had advanced in this direction.

37 The Adhikārin³ Rakkha by name, who guarded the ford Nigupūjivālukā, the great hero, free from all fear, destroyed a strong hostile force fain to cross, by carrying on the ever renewed war for two months. In the same way the Lankā-pura⁴ known by the name of Kuḍakkupūja, a great hero, fight-

posted at different places on the river, and that they only united in order to carry out the attack on the advancing hostile army, which was probably superior to the single divisions. Cf. v. 32.

¹ D. JATANATHA has compared Sakkarālaya with the present Akkraala on the S. W. coast of Ceylon, midway between Ambalangoda and Hikkaduwa. If this is correct then the above passage gives us a very different theatre of war. Mānabhāruṇa would not merely have attacked along the Mahaveliganga, but also in the extreme southwest. This does not seem to be very probable.

² According to v. 1 and v. 9 fighting had already taken place at the two crossings mentioned in v. 31 and 32. The generals of Parakkamabahu now seem to take the offensive at these two fords.

³ As above in v. 21 adhikārin stands here for saṅkārakārin.

⁴ See note to 70, 218.

ing a severe action at Yācītagāma, scattered the raging army 40
of the foe, destroying it root and branch, the courageous
(scattered) the discouraged (army), the mighty the hostile
might.

The Saṅkhanāyaka Rakkhaka stationed at Hillapattakakkhaṇḍa 41
crushed a hostile army that came to fight there. Another 42
great dignitary entrusted with the care of Tittbagāma, after
undertaking a great battle⁴ and fighting a bitter action, put 43
to flight with his great army a royal army that had advanced
to fight, so that it lost the courage to renew the fight.
Another powerful (officer), stationed at Nandigāma, fought a 44
great battle and scattered the raging army that had advanc-
ed thither.

At the place Hedillakhaṇḍagāma the Senāpati Deva when 45
Prince Mahinda came on with strong forces in order to fight, 46
delivered battle against him four times with army and train 47
in fighting trim. He covered the battlefield with the skeletons
of the hostile warriors and robbed the Prince of his troops
without loss to his (own) army and train, followed him at 48
his heels as he took flight with his army and pushed on at
once as far as the ford called Billagāma. There for two months 49
terrible combats were waged. Even in his position there the
Senāpati put the army of the enemy to flight.

A high officer stationed at the ford called Mūlagāma⁵, 50
undertaking five times⁶ the festival of a great battle, scattered 51
a mighty hostile army that had come there to cross over, as
the rising sun (disperses) the mass of the darkness. Another 52
high officer appointed to watch the Golabūha ford, a man of

⁴ P. *āvaraṇadikāmamahāyudhaśekhara*. The translation is very difficult.
W. translates thus "began the strife with the enemy with great vigour
when he essayed to make his way through it". But I think one must
judge the passage in connection with v. 60 *āvaraṇamahābhāsasana*.
Possibly *koccha* here is not skr. *lakṣa*, but *kathya*.

⁵ A Mahagāma-terra lies midway between Ambangāga and Ma-
haveligāga, 12 miles N. E. of Elahera. A ford named after it would
have to be looked for not far from Yakkhusūkarn.

⁶ P. *desaṇḍihutvātra*, thus not "ten times" as W. translates.

53 great strength and courage, routed in action a hostile force with its officers who advanced to fight, as a lion a herd of
 54 gazelles. Another officer stationed at the ford called Dipākā, dispersed with his troops in combat the forces which had advanced there.

55 The course of the war¹ being such, the Great King Parakramabahu who in his terrible courage was like King
 56 Duṭṭhangāmaṇī thought: "Not even in Rohana will I permit King Mānābhīrava who is here crushed in war, so find a hold."
 57 And the energetic (Prince) ordered the two Keśadhvācas, Devila and Loka, who were stationed in the district of Mahāniyāma²
 58 and in Pūṇeyojana³, the Kāmānātha Arakkha⁴ and the Kāñ-
 59 cukināyaka⁵, utterly warlike men, to enter Rohana. And at
 his command these doughty men fared forth thence even as the
 four great kings⁶ at the (command) of the King Sakka.
 60 Herupon having reached the district called Navayojana⁷ and
 61 having celebrated with the strong hostile army there twenty
 62 times the main festival of a main battle and having cut up the great army, they captured Navayojana. They then marched

¹ By the successful contests at the fords along the Mahaveliganga the defence seemed safeguarded. Parakramabahu now on his side takes the offensive in the southwest, from Dakkhinadesa, thus with the clear intention of outflanking the enemy's left wing. The success is at once seen in the relief of the pressure on the line of the Mahaveliganga. Mānābhīrava is forced to withdraw a part of his troops from there. It is true, a reverse soon takes place, on the one hand through the revolt of Nārāyaṇa in Anurādhapura and on the other by the enemy succeeding in crossing the river at an unguarded spot.

² Only mentioned here. A Māsiyangama lies in the Puravai Korale not far from Avissavella. See also Cosasuras (II).

³ Now Pasdu Korale, the territory to the east of Kalutara.

⁴ A Kāmānāyaka Ājuna is mentioned 72. 206, 74. 168. I think therefore that the first part of Keśadhvācasvāmī contains the name.

⁵ "Chief of the chamberlains". The Kāñcukināyaka mentioned here is the Eakkha named so often 75. 20 ff.

⁶ The four mahārājas are the four protectors of the world, the lokapalas: Yama, Varuna, Indra, Kubera.

⁷ Now Navadun Korale, the territory S. and S. E. of Ratnapura.

thence and came to Kālagiribhāgī¹. After fighting with the army there twenty battles, they brought it likewise into their power, advanced thence farther and took likewise Dīghālikā-mahākhetta². When the Ruler Mānābharaṇa received tidings 64 of these events he divided his own army and sent a part thither.

Now at one time a great dignitary who had the care of Aourāndhapura, the general Nārāyaṇa, in his delusion reflected thus: "I will bring this province into my power, build a fortress and remain there independent of the kings." When 67 the Lord of men Purakkama heard of the matter he thought: "I will destroy him without letting him take root." In all 68 haste the hero sent forth the Chief of the umbrella bearers. As a lion of incomparable courage (falls) upon small gazelles 69 or even on elephants, so the great dignitary set forth, gave battle to Nārāyaṇa, slew him along with his army and set the province free from the briers (of the rebels).

As the known fords at that time were everywhere guarded 70 by the high dignitaries of the great King, as if they were under the dominion of rakshasas, Mānābharaṇa was not able 71 to cross them, but he passed over at an unknown ford which 72 was made known to him by dwellers in Rūjorāṣṭra who had come under his influence³. Now when King Purakkama-

¹ Identified by Cœusseux (II) with the Kalugalboṭha-rūpa of the Kuḍaiṇ-pota by which is understood the mountain country of the present Karales Kokulu, Atakalan, Keloena and Morawek.

² As in 76.60 and 75. 54 Dīghāli and Mahākhetta are mentioned separately we have to do in this passage with the coalescence of the names of two apparently adjoining localities, just as with Sūkarālibheripidāga in 76. 98, 146. Cœusseux (II) looks for Mahākhetta at Puradava, 11 miles N. N. W. of Matara, since here there are extensive rice fields on the right bank of the Nilwakuniga. Mahākhetta means "large field". On the opposite or left bank there is said to be a long marsh. This might be the Dīghāli = Sinh. dīk-āla. I should however expect both these localities to be further east. At any rate has in fact compared Dīghāli with Dīkvela, east of Matara situated on the coast.

³ W's translation gatki rāṣay mitto "also were faithful to him" is incorrect.

73 bāhu heard of this event he thought to destroy him along
 74 with his whole army at the crossing of the river, occupied
 75 a stronghold at the place Mayūrapāśa and sent off the
 Adhikārin Rakkha, surrounded by many soldiers, a man of
 76 extraordinary bravery, with a strong army and train. But
 77 this man in his great envy could not bear the great favour
 78 which the pleased and grateful King Parakkama showed to
 his enemy, the Senāpati Deva, after the great battle fought
 79 by him. He bore resentant to the great King and was not
 zealous in the war. Groaning in the fever of his jealousy he
 80 was careless and developed no energy. Now an officer of the
 81 Lord of men Gajabāhu, a crafty man who had obtained from
 82 the Monarch Parakkamabāhu freedom from punishment, had
 gone with Rakkha. He rightly guessed his mood and as he
 83 had formerly given counsel to King Mānabharaṇa, so now
 he sent quickly to King Mānabharaṇa the message to come
 84 in all haste before the fortifications were begun¹. When the
 Monarch Mānabharaṇa heard these tidings, he entrusted his
 85 army with warlike enterprises at different places². The Prince
 Maitinda marched to Vallitītha and fought with the officers
 86 of the Senāpati Deva. These killed there many warriors in
 bitter fight and vanquished in one moment the Prince, the
 powerful the powerless. The King himself fought a great
 battle with the Adhikārin Rakkha in which sparks flew from
 the clash of swords. Many doughty warriors perished there
 on both sides, finally the followers of the Adhikārin Rakkha
 87 were scattered. Thereupon this man with his own hand alone

¹ All MSS. have मानभरण त्रिवा वै, first in पृष्ठा & then in c. The Col. Ed. has altered the second into सम्मान. I could not adopt this emendation. It is not impossible that it is a case of carelessness on the part of the compiler. But if there is to be an alteration, I should suggest reading instead of सम्मान in c संप्रति "new" = skr. संप्रतिरूप (in contrast to प्रज्ञा in 78 d). The unusual form — one may generally sayप्रति — skr. संप्रति — in conjunction with the preceding प्रेषी may have occasioned the erroneous सम्मान.

² He wants in this way to conceal his action against Rakkha and make it impossible for Parakkamabāhu's other generals to come to his aid.

continued the combat and fell himself after slaying many a good soldier. When King Parakkamabāhu, that man of terrible courage, heard of this event he thought with smiling lotus face: "As long as I am there what matters it whether they are alive or dead? The lion seeks not allies when he tears elephants in pieces. Even to-day I shall fulfil in combat the long awakened wish of my two arms which are filled with lust of battle. This earth ravished by intercourse with many kings who plotted only evil, will I bathe in the water of the blood of the limbs of my foes and then make her at once my spouse purchased by combat". For heroes such as I am she forms in her whole expense but a ball*. How can any other power aid me, perhaps as a firebrand the sun in extinguishing the mass of hostile darkness?" After reflecting thus he came to the battlefield comparable to the fifth sun² in the great ocean that was for him the army of the hostile king. Arrived he tarried there hearkening to the singing given forth by numerous songstresses, feeling out the underlying motif, as one who is first³ among those versed in the knowledge of moods.

¹ There is no need to depart from the reading of the MSS. *parikārya*. The word belongs to skr. *paryā* "trade, purchase", *paryā* "trader". The allusion is to the old custom of purchasing the bride.

² The meaning seems to be this: It is to me a matter of indifference at what place I celebrate my marriage with the earth — this is of course a symbol for its dominion. In what place so ever I begin the combat there is a fitting chamber (*mūla*) for the festival. He then goes on to show why he can at once perform the ceremony. He needs not to wait for outside aid, for in comparison to him it would be as a firebrand to the sun.

³ W: "alluding to the seven suns that are said to rise in succession at the destruction of the world, the fifth drying up the waters of the deep" (note).

⁴ The compiler shows here his knowledge of the Indian flora doctrine. Every work of art, poetry like music, must have its special root, its underlying motif. Theory distinguishes eight, nine or ten of these. The most important are: *ārghyā* "love", *citra* "heroic mood", *bharyānaka* "horror engendering" and *kāsyu* "movement arousing motif".

95 Against the hostile army¹ with which was the Monarch (Mānābhuraga) approaching in pursuit of the scattered great
 96 army, the great dignitaries of the Great King Parakkama hastened forth and fought with it a terrible battle near the village
 97 Budaravalli. Although the victorious army (Mūnābhuraya's)
 was scattered, they nevertheless after themselves fighting the
 98 great battle and suffering heavy losses in combat, but having
 99 also slain many soldiers — beat a retreat exhausted, and wended
 their way to their own country. Now the great army of the
 100 foe displayed redoubled energy. Parakkamabahu left those
 who had received wounds, to the care of physicians. He
 101 gazed smiling merrily at the fleeing army. The dignitaries
 who had bidden their bearers² turn, he forced with stern glance
 102 and wrinkled brow to go back. The bearers he sent himself
 against the hostile army, and in order to hold high festival
 103 for the meeting with Lakkhi, i.e. the foe³, and to send a clever
 maiden herald, his sword lance⁴, to the field of battle, he,
 wishing to begin the feast of war, called to the bearer of his
 hand weapons: Give me the Sihala sword! Now when this
 man out of ignorance brought as Sihala sword the weapon

¹ W. has not rightly understood the context. The general *anubandhiya* does not belong to the subj. *mānābhuraya* but is subordinate to the part. past *dyatvā* in 95 c. Mānābhuraga is pursuing the defeated troops of the Adhikārin Rakkha. His army is therefore called *jayasena* in 97. Then he is met by Parakkamabahu's generals. On account of the great losses they suffer, they have to retire. Parakkama tries to prevent an absolute collapse. His generals Raksha-Kuswabātu and Nātha (v. 107) restore the balance for the time being. There follows finally however, the general retreat to Pulaithingara.

² Their palanquin bearers. For the high officers the palanquin was the method of transport also in the field.

³ The alteration of *veri* into *śru* in the Col. Ed. is wrong. The image is again borrowed from a wedding (cf. v. 90-91). As in wedlock the man becomes master of the woman, in this case Lakkhi, the goddess of fortune and victory, so in battle the victor of the foe. The picture here is quite different to that of 72. 112 according to which the corrections of S. and R. have evidently been made.

⁴ In Skr. literature also the sword or the blade is compared with a lance. The combination *śirḍyavardha* (as here P. *Shaggulata*) occurs frequently in the Kathāsūridāgama (BII. n. v. Infra 1 c).

called the Jambudipa blade", he spake: "That is not the 104 Sihala blade. Leave this (sword) that could put an end to all the lives of hostile kings in Jambudipa and bring me quickly the Sihala blade". Now when, after these words, 105 they handed him the terrible Sihala blade the King thought again, full of pride, he who was an elephant for the binding of elephants¹, namely the foe: In Sihaladipa I am unable to 106 grasp the weapon with my arm, and looked significantly² at 107 the face of the Kesadhātu named Rakkha standing near him and in that of the Nagacgiri Nūtha. And these twain carried out the hint of the King and flung themselves with the courage of lions into the midst of the great (hostile) army. 108 The twain seemed in consequence of their incomparable bra- 109

¹ P. *Jambudipapādā*. We may take for *pādā* without scruple the meaning "sharpness, edge, blade". Skr. *pāda* means "sharp, cutting" and *pādā* is the abstract noun, derived from *pāga*.

² We have here in the MSS. a claka of 6 padas and what follows becomes badly confused if we do not accept it. In the present case it is certainly possible that it arises through a later interpolation of the line *Jambudipawhi visesavariyajakaladukay*.

³ What is thought of here is the capture of wild elephants. When the herd has been surrounded and enclosed in the corral tame elephants are brought in with whose aid the wild elephants are chased.

⁴ I have interpreted the passage wrongly in my edition where I have tried to put *sāvabhāryagat* in the oratio recta with the meaning "with the exception [of my arm]". That is too forced. W's translation "that there was not a man who could even place in his hand a (proper) weapon" is also quite impossible. The text has literally: "in Sihaladipa with my arm unable to take the weapon, so thinking . . ." Thus the subject to *ayamatho* is missing. It can only be *aham* "I". With the oratio indirecta this can be clearly seen: he thought he was incapable etc. The idea is this: At sight of the sword the King has scruples whether he should use the Sihala sword on the island of Sihala, that is in civil war against Sihalā. He looks therefore *śāvabhāryagat* at his ablest generals, handing over the task to them. With undoubted skill Dharmamakitti manages the transition from the heroic pose which he has sacrificed to the King, to the real state of affairs and the later conditions in which the King is no longer the first among his soldiers, the leader of the army, as in the heroic age of Duḍḍhagāmī, but makes his generals carry out warlike enterprises according to his instructions.

very like thousands in number appearing in the midst of
 110 the battlefield. From morning until far into the night they
 fought a great battle terrible by reason of the bodies of
 111 hostile soldiers hewn in pieces by sword strokes. With folded
 hands the great dignitaries then informed the King: "Shattered
 112 is the whole great army, we few people alone are left. But
 even in our small number, O Lord of men, fighting a great
 battle, we have not let the luck of heroes (away from us)
 113 turn to the other side. As if from fear of the sight of the
 combat the sun has hidden himself behind the western mount.
 We will return¹ to Pulathinagara and take up to-morrow
 the destruction of the foe. Now is not the right time."
 114 When the King heard that, such action found no favour in
 his sight, as he desired to spend the night on the spot and
 115 renew the combat in the morning. Now the King void of
 all fear, gave himself up to slumber for a moment during
 116 which the dignitaries brought him to Pulathinagara. Now
 when at midnight they came to Pañcaribāra, the King awoke
 117 and asked what name the place had. When the Lord of men
 heard from the people that it was Pañcaribāra, he flew into a
 rage: "That ye brought me hither while I slept was wrong of
 118 you". But as he wished to take every single one of his
 119 retinue without exception with him, he remained there. He
 filled the village with the din of the five loud clanging shell
 trumpets² and after he had himself (awakened) his retinue that
 120 had not yet appeared, (and) surveyed (them), he sent his
 train on in front, kept behind them himself and came when
 morning time was near to Pulathinagam.

121 When then the sun, the ancestor of his race, had risen,
 Parakkamabāhu who by his singular courage had the whole

¹ Important, as we see from this, as also from what follows, that the scene of these fights lay in the immediate vicinity of the capital.

² Again a sloka with 6 pādas in all the MSS. Here also there is the possibility of a later interpolation of the line *na vīṇāśanābhāya* or *na vīṇāśanāvī*.

³ These are the five musical instruments, of which one, the shell trumpet, is named as the most warlike.

world in his power¹, heard that at the ford called² Billin- 122
 (gāma) the Senāpati Deva and the Adhikārin, named Kittī,
 at the head of a great army had poured an uninterrupted 123
 rain of arrows on the Adhikārin of the name of Nātha³, on
 the Prince Mahinda, the Senāpati Sukha, the Laṅkāgiri 124
 Nātha and on others who had approached in that direction
 and who came with their army to fight; that they had rob- 125
 bed of life the Senāpati Sukha and the Laṅkāgiri Nātha
 along with many warriors and had pursued the Adhikārin 126
 Nātha and the Prince Mahinda who had fled with their troop
 divisions; that when they had penetrated far into the pro- 127
 vince, the whole army of the foe together with the troops
 belonging to the country had made the road impassable and 128
 hiding themselves on all sides had captured them⁴. At these
 tidings the foe-tamer (Parakkamabāhu) who took ever the
 greatest pleasure in doughty deeds, marched forth to relieve
 the generals. But here in order to persuade the Monarch in 129

¹ Verses 122 up to the beginning of 128 विकुलं गहसि form one sentence (cf. however, note on 128), the content of the news which Parakkamabāhu receives next day and which must lead to an alteration of his decisions. W. has understood that. In my edition this is not made sufficiently clear (but cf. the emendations in vol. II). Because of the new tidings the King determines in the first place to relieve his surrounded generals. The action planned against Mānūdharmya is deferred.

² There had been fighting before at this Ford (see 72. 48) under the Senāpati Deva who had pushed forward there from Hedi-labbhapudagāma in pursuit of the defeated Mahinda.

³ Mentioned above in 70. 398.

⁴ The construction of the whole sentence is not correct in the original. The subject is changed as happens in the latest parts of the Cūlava, chiefly in sentences with many gerunds: in the first place *Devayonādhihānyaka Kittināmādhikari* ca is the subject, then *sakala* अतिथिष्ठ. The construction would be right if it ran: *Devayonādhihānyake Kittināmādhikari* ca . . . वित्तेण . . . परिपृष्ठेण . . . सकला अतिथिष्ठ . . . गहसि. Here the gerunds omitted &c. would be subordinate to the past part. *परिपृष्ठम्*. The word *गहसि* refers only to the encirclement by which Deva and Kittī have lost their freedom of action.

whom had awokened the resolute for combat, to return, the
 130 great dignitaries with folded hands spake to him: "Save thy
 exceeding great ability, scarce to be surpassed, O Lord of
 131 men, we have no further might left; and the inhabitants of
 the country are all under hostile influence. We must betake
 132 ourselves from here to Nandamūla and from there begin the
 fight". With these and like representations they induced the
 133 Lord of men to turn back; they started from there and set
 134 out with the King on their way. When the retainers native
 to the country stationed in Nandamūla, beheld the Monarch
 135 approaching with few followers they began to rain from
 all sides a hail of arrows. The Ruler who had halted at
 136 the place called Karavālagiri¹ sent thence certain dignitaries
 acknowledged to be excellent warriors and brought it to pass
 137 that that division of the army gave up its desire to fight. While
 thus the great hero, the Ruler, sent on his retinue in advance
 and followed after on the march, he came to Jambukola.
 138 Starting thence to relieve the Senāpati Deva, he came on the
 march to a place named Naragāmapura.

At that time the Senāpati Deva and the Adhibikūri Kittī,
 because they had not obeyed the instructions given them by
 139 the Great King, lay exhausted there with their army. They
 had given up the fight and had fallen² into the power of
 140 the enemy at the village named Surulla. In order to persuade
 the Ruler (Parakkama) — who was advancing³ with the

¹ The Census 1921 (II. 290) has a Karavālagala in the Tittaveli-
 gamalai Korale, thus in the mountainous east of Eliripitiya, 19 miles
 north of Kurnegala. But there are difficulties about identifying the
 two names. We expect rather a position between Polonnaruwa and
 Dambul. Cf. note to 72. 147.

² They are probably still surrounded by the enemy but have not
 yet capitulated. All we know further is that Parakkama had to give
 up the plan of relieving them, as apparently their capitulation could
 no longer be prevented. Of their later fate we hear nothing. It seems
 however that they were freed or ransomed. The Adhibikūri Kittī
 appears again 74. 100 ff. and the Laṅkāpura Deva mentioned 76. 130,
 76. 250 ff. might be identical with the Senāpati Deva.

³ P. nibhajita mūfrokkhaya. The verb nibhajita seems to be used

strong intention of rescuing his generals — to turn back, they sent him the following message: "We have fallen here 141 in the midst of Mahārattha¹ into the power of the enemy; but our Lord has no other means of power than his extraordinary courage. Even the country folk have turned away 142 from us and are on the side of the foe. But if there are Lords of exceeding ability, then there is no doubt that 143 by uniting the ocean-girt earth under one umbrella they are heedful of the furtherance of the huiy and of the Order. We 144 to whom this boon belongs, in consequence of which we shall have the comfort of again beholding the lotus flowers of thy 145 feet, shall be set free by the protector of the castes and of the hermitages². But (now) thou must give up thy resolute to come hither." When the Great King heard that, the far-seeing one 146 perceived that even before his march thither ruin would ensue. Entreated by all his dignitaries with folded hands the discerning one turned and betook himself to Vikkampura³.

here in a quite peculiar meaning "to be intent upon something". The literal translation of v. 140 would be "they, wishing to cause to return the Ruler who advanced, being intent upon their own protection, sent the message . ." The meaning of the message is this: Give up the plan of rescuing us now. We know that a great king like you will finally gain the victory, and then we will be set free and again join your retinue.

¹ Cf. note to 72. 147.

² P. *vyavdhāya asaṅgīcī ca* is here synonymous with the usual *lokañcana*.

³ The actions described vv. 121-147 are not easy to understand. The reason probably lies in the fact that the narrator gives as short an account as possible of a series of catastrophes which overtook Parakkunabūhi and which led to complete reversal of the situation. As regards the encirclement of Deva and Kitī in the first place, one would have expected it from the account to have taken place somewhere in hostile territory, in Rohugā. What does not agree with this is that the starting-point of the relief should be Jambukola, whether we understand by this Dambul, which I think the more likely, or Damhagolla (note to 70, 72) west of Elahera. The generals themselves speak in v. 141 of Mahārattha. But that is according to v. 163, a district bordering (eastwards) on the Kālavāpi, if indeed the mahārattha-majjhe in v. 141 altogether contains a proper name, and not an appellative.

148 Now when the high dignitaries learned that the Monarch
 Mānūbharcaya had come with his whole army to Pulathinag-
 149 arā and again marching thence had reached the place called
 Girītājaka¹ and other matters, they informed the King truth-
 150 fully according to the facts, as they had heard them, and
 also that the army had been here and there destroyed in
 151 fight. They reported further it would be best to march to
 Parakkamapura² or even to the village called Kalyāpi³ to
 gather together the army there and then begin the war
 152 again. But when the lion-king heard that he answered in
 the fire of his wrath, discernible in the fume of his wrinkled
 153 brow⁴: "For the fearful I have no use, they may go where
 they like. Men like myself possess a great army in the
 154 courage of their arms. From the King of the gods down-
 wards I know none in the three worlds capable so long as I
 155 am in life, of crossing the frontier of my realm. A hostile

line "In the midst of the great province" (i. e. Rohaya). The final re-
 sult of all the military events is clear. Parakkamabāhu is forced to
 give up Pulathinagara and Rājāratna and to return to Dakkhinadeva.
 The first halt is at Vikkamapura. The position of the town can be
 pretty well fixed. It is mentioned ¶ 288 in connection with Kyānagāma
 which in its turn occurs next to Mahgalabegāma, thus not far distant
 from Pulathinagara. Vikkamapura must thus have been situated in
 Junapura. Is it perhaps the name for the town belonging to Śhagis?

¹ As Girītājaka (now Giritala), lies about 7 miles W. N. W. of
 Polathinagara, Mānūbharnas has thus occupied the capital advancing
 from E. or S. and now advances without delay against the hostile front
 at Vikkamapura.

² The building of Parakkamapura is first described later 74, 16.
 It was probably a case of rebuilding on an older site. Should the town
 be looked for at the Parakkamāsuddha, the reservoir Paṇḍavēpi? See
 68, 40 and note to 60, 50.

³ Now Kelaniya at the mouth of the Kelani-ganga not far from
 Colombo. The officers thus advise giving up the fight entirely for the
 time being and retiring to Dakkhinadeva.

⁴ The reading of the MSS. gives no sense. In my edition I have
 followed the Col. Ed. But I should like now to suggest: the reading
 Mihīravardhamārīśvayyakopayya paccabhas' etc. This keeps more closely
 to the text of the MSS., assumes merely the change of a single letter
 (r into s) and gives the expected sense.

prince can force his way into the realm ruled by me as little as a king of elephants into a lion-guarded den. Who would 156 not become a hero when my glance falls on him? If I so will, boys who still drink milk will fight. In two or three 157 months I shall no longer permit the Ruler Mānabhāraṇa to establish himself in his own province, let alone in Kājaratṭha. It is just for such an occasion which is quite hopeless that 158 the worth of the courage of the sons of heroes of my breed holds good." In this way he made the discouraged courageous 159 by speaking a self-confident word filled with heroic spirit¹. Then experienced in warcraft, he sent the Adhikārin Rakkha 160 and the officer (Kitti) the Ādipotthakin², forth to take up a position³ at the village of Maigalabegūma. Hereupon after 161 distributing dignities to people who deserved dignities, the illustrious one, versed in the right expedients, entrusted the Mahālekha called Rakkha and the Jīritapotthakin Mandin, as 162 well as the two brothers, the generals, Saṅkhadilīka and Kitti, with a great army and he, the mighty one, sent it to Pillavīṭhi 163 in Mabarāṭha which borders on the Kālavīṭi tank to take possession of it⁴. Likewise the exceeding brave (Prince) placed 164 the Māragiri Nigrodha⁵ in Udīlavīṭi with an army. In order 165 to carry on the war in this way in different directions he placed a strong army with officers at various places.

Now the troops stationed in Janapada, skilled in the game 166 of war, offered battle and put to flight at the locality called Janapata, the Mahālekha called Mahinda who had come hither 167 to fight at the command of Mānabhāraṇa, so that his courage for a renewal of the conflict was broken. To the Lord of 168 men, Parakkama, who while ever bringing forth all kinds of

¹ I^e, et cetera, see note to 72. 94.

² Cf. 72. 27 together with note.

³ The theatre of the war is very much the same as in the operations against Gajabābu described 70. 281 ff.

⁴ For Mahāratṭha see note to 72. 147. The district is mentioned again twice (v. 190, 199). Pillavīṭhi is certainly identical with the Pilavīṭhika mentioned (9. 8 (see note to the passage).

⁵ See note to 72. 11.

meritorious works in profusion and, like to the King of the
169 gods, enjoying diversion in divers games, sojourned in Nā-
landā¹, the army sent a report of the events in accord with
the truth.

170 Thereupon the officers stationed in Pillavittihi with the
Mahālekhā Itakkha at the head² fought for eight days an
171 embittered battle with Buddhanāyaka³ and the general Mahū-
172 mīladeva stationed at Kāluvāpi, slew many warriors, put the
enemy to flight, brought Kāluvāpi into their power and freed
173 it shortly from the briers (of the foe). Then carrying out
the instructions of the Lord of men Parakkama, they threw
up an entrenchment and remained with the army on the spot.

174 The Māngiri Nigrodha stationed at Udihavāpi, fought
175 three times, scattered the hostile army and having fortified
the monastery grove at the village called Tannaru, he took
up a position there at the command of the Great King.

176 The Monarch Mānābharaṇa now granted to the Prince
Mahinda a post of honour and a province of considerable
177 extent and spake to him: "Take up, marching in the direction
of Moravāpi, in order to conquer Dakkhinadesa, thy position
178 with strong forces in Anurādhapura⁴. I will betake myself
to Pallavarāla, to march in the direction of Buddhagūma⁵."

179 Thus having sent him in advance with a strong army to fair
Anurādhapura, he himself took up a position again at the
same place⁶ in Rājaratna.

180 When the great counsellors of the Great King who were
stationed in Kāluvāpi, learned that Prince Mahinda had betaken

¹ Nālandā was thus again Parakkama's headquarters as in the
campaigns against Gajabahu (see 70. 107, 207).

² See above v. 161 ff.

³ See note to 70. 208.

⁴ For Moravāpi see notes to 68. 9, 70. 67. From all the passages in
which it is mentioned it is clear that it was situated east of Anurādhapura
and west of Kāluvāpi. Mānābharaṇa's plan is evidently to turn
Parakkamabahu's left flank in order to force him to withdraw his front
which threatened Polaththimangal.

⁵ See notes to 68. 49 and 68. 19.

⁶ It is only later that Mānābharaṇa goes to Pallavarāla (see v. 220);
thus *lathā* can here probably mean *Giribhāsi* (v. v. 140).

himself with large forces to Anurādhapura, they at once, in 181 order to destroy him before he had taken root, entrusted the 182 Mahālekhā Rakkha and the Bhāupūrampotthakin Kittī¹ with the charge there and marched themselves with army and train to the locality called Kāpāmūla, threw up an entrenchment 183 here and took up their position here after they themselves had left Kālavāpi. When the Great King Parakkama who 184 was skilled in expedients not to be thwarted, heard of this undertaking and had an expert examined it, (he told the officers): "As people who do not know the country, ye should 185 not without my order, penetrate into the innermost part of the district to take up the fight. Such a command he whose 186 commands were like those of Pākasāsana², far-seeing and discerning, issued repeatedly (to the officers). But they hastened 187 thither, neglecting the command of the King and believed in their folly that they would immediately seize Anurādhapura. The unhappy ones who themselves discovered not the object 188 and left the King's command unheeded³, came to the locality named Kaṭuvandu, ignorant of the localities and without the 189 right precautions, as if desirous of tasting the effects of their disobedience to the King's command. When they, carrying 190 out their ill-starred undertaking, had penetrated there, their followers dispersed themselves over the various places in Mahārattha. When the Prince Mahinda heard of the affair, 191 he held a council, surrounded them and began the combat, and owing to the faulty concentration of the army, the Prince 192 Mahinda scattered the whole of the forces on the battlefield. Completely beaten in this battle, the officers returned to 193 Kālavāpi remembering the neglected royal command. But the 194

¹ See note to 72. 27, as well as to 73. 196.

² P. pākāsava — skr. pākāśānu is an epithet of the god Indra. The meaning attached to the word here is probably "whose commands become ripe, i. e. are fulfilled or carried out".

³ Verse 188 is mutilated in the MSS. as four syllables are missing. The text of the Col. Ed. differs from mine. W. translates thus: "and those among them who were not fortunate would not be advised by the king's message".

Prince (Mahinda) returned to Anurādhapura, collected in haste
195 the division of the army belonging to his province and sent
it off, as he intended taking Kālavāpi with large forces.

When the discerning Ruler (Parakkama) received tidings of
196 this, he sent in haste the Bhupjārapotthakin Bhūta¹ thither
to whom he gave a considerable army consisting only of
197 skilled warriors. They all met there together and three months
198 long the valiant heroes fought bitter battles day by day. Not
neglecting the royal instructions the doughty ones fought a
hard fight and (finally) shattered the four-membered army of
199 Mahinda. They took Mahārattha which bordered on Kālavāpi
and remained at the spot awaiting the command of the King.
200 The Prince (Mahinda) made exultant by his afore mentioned
crafty fight with the people who had transgressed the King's
201 command, came on² himself in full armour. An officer who
was stationed at Moravāpi not neglecting the instructions of
202 the far-seeing King, distributed his followers on both sides of
the road and as soon as the hostile army were completely
203 inside (the ambush) he surrounded it on all sides, slew while
204 delivering a terrific action, numerous high-officers, vanquished
the Prince and sent many heads of enemies slain on the battle-
field to the King.

205 Hereupon King Parakkamabahu, a man of terrible courage,
gathered together³ his army which was distributed in divers
206 places, and in order to drive the Ruler Mūnābaraya out of
Kūjarattha, he placed the Mabalekha called Rakka, the
207 Kammaniyaka Añjana⁴ and the Ādipotthakin Kittī at Kyāng-
gūm and sent the Adhikarin Rakka to Maṅgalabegāma.

¹ The title *Bhupjārapotthakin* is also borne by Kittī. See 72. 182 together with the note to 72. 27.

² As the mention of Moravāpi shows, we have to do here with Ma-
hindra's main threat against Uakkhigāla as announced in v. 177.

³ By the victory at Moravāpi Parakkamabahu has done away with
the pressure on his left wing (cf. note to v. 177) and can now under-
take his action against Palathinagāma. As to the localities see 70.
261 ff.

⁴ See note to 72. 58.

Then he sent his train of hunters, robbers¹ and the like who were skilled in wandering by night in the wildernesses of forest and mountain, and had many people in divers places slain² by them by night and day. Like birds shut up in a cage³ the dwellers in Polatthinagara for long dared not even by day leave their houses and go outside of the gate when they wanted supplies of water and wood. For the work for which they needed wood each robbed his house completely of its roof⁴ and so destroyed it. In the shops here and there on the outskirts of the town the various businesses were completely given up. As circulation in all the approaches to the town had been stopped by the King, the whole town trembled with excitement. Great harassment he caused to the King Mānabharaṇa in that he vexed the town even to the royal castle. In his great distress the Ruler Mānabharaṇa whose heart was sore weighted with cares, reflected thus: "If I would betake myself to my province of Rohaya the inhabitants of Rājsrāṭha who are there would not permit me to go thither, to show their affection for the Sovereign Parakkama, if by my taking flight they discover my weakness. But if I think it is right for me to stay here, that too for me is hard, since day and night I must suffer such hardships. The best thing for me is to fight a decisive battle with the foe and to suffer the fortune or misfortune that issues from it." After putting his large four-membered army in fighting trim, he betook himself, his loins girt for combat, to Pullavāla⁵. When thereupon King Parakkamabha, who possessed

¹ These were probably Viddas who were in the king's retinue. Kiriṭa "hunter" is also used in Skr. to describe savage mountain tribes.

² Verses 208-214 form a single sentence which I have split up in the translation into its component parts. The principal verb is *akāśi* *pāṇī* in 214 which governs directly three "that" sentences with *gatāt* 1) v. 209 c-211, 2) v. 212, 3) v. 213. Then to *akāśi* belongs *ghāṭayāvatu* in v. 209 n and subordinate are the various gerunds in vv. 206-209.

³ The same simile in 70. 292.

⁴ Lit.: "they made it grassless", i. e. they burned the grass which served as fuel and so ruined the whole house.

⁵ See above v. 178.

the courage of a lion, and (yet) was wont to act with reflection, heard of all these events, he sent off the Isikkūpura, the two brothers, the generals, and the Lokagallū¹, after instructing them in divers plans of war, in three directions, as he, the prudent one, intended to separate² the hostile army that was marching hither from that direction. They betook themselves with large forces thither and spent a month delivering day by day a sharp action. In his double distress the Ruler Māñibharaga reflected thus: "I have left my entrenched camp and have come hither, desirous of fighting. There is no breathing freely for me; my misfortune is deep-rooted and grows at its pleasure day and night. Since I have come hither without tasting the good and the evil that were my lot in that wilderness³, I deserve this misfortune hard to be borne. And an attempt to come thither⁴ again? That is also hard to carry out, since hostile forces are posted at different places on the main road. Here in this place where we are so confined, I may not tarry, since the hostile army is marching from every side towards the centre. I will inquire of people well acquainted with this part and will march forth by some little known way which they tell me of." Thus having asked the inhabitants he betook himself by a way told him by them to the village of Kondurava⁵. Thereupon the Adhikārin Balkha who, carrying out the command of the Great King, had taken up a position at the village named Mihiyathabbila, had stakes made like spearpoints and had them bound together driven into the ground in such a way that they were not even to be shaken by elephants. Then

¹ The Isikkūpura is Kadakkudja (72, 30). Who is meant by the Lokagallū we do not know, but the word occurs also as title in 75, 138.

² P. cīvukham bānakāmu. I take vānukāmu here in the meaning of "turned in different directions".

³ By the "wilderness" (rāsa) he means his former country, Rohana with which he ought to have been satisfied.

⁴ Namely to Ilahaya.

⁵ There is a Konduravera S. W. of Girithale, W. S. W. of Pulaththimangala.

outside (of these) he had strong stakes of still greater size driven in, so that there was no gap and had them interwoven with wattle-work of branches. Then in the middle (between 235 the two rows of stakes) he had a trench dug twenty to thirty cubits broad for a distance of a hundred lengths of a man¹. There he placed sharpened stakes and² thorns and also in 236 the ground lying outside he had sharpened sticks driven in and a hedge of thorns put up, tightly closed and unbroken 237 and between these a trench dug as before. There also he 238 placed sharpened sticks and thorns and outside of the hedge he had a trench dug which reached to the underground water³. There also he again placed pointed stakes and thorns 239 and outside of the trench he had the big forest felled at a blow over a tract two or three bowshots in extent, as well 240 as great pits dug beyond this tract on the robber paths⁴. Here again he placed everywhere sharp thorns, had them 241 covered on all sides with sand and withered leaves, and pre- 242 pared (everything) in such a way that at first glance it looked like a passable road. Then in order to destroy without remnant the hostile army when it approached this way, he 243 had robber paths made in every direction and posted sharp shooting archers on them. In the middle of the stockade he 244 built a structure⁵ of four storeys and distributed archers about it at divers places. But in order to entice hither the hostile 245 army (from where it was marching), he sent out two or three thousand archers who understood shooting by the flash of

¹ The "cubit" (*matru*) equals 17. 82 inches. Thus the breadth was about 30 to 45 ft. a "man's length" (*pariva*) is about five cubits, that is 80. 10 in. So the length of the trench measured 740 to 745 ft.

² I should now prefer the reading *ca* instead of *ra*. Also in what follows the stakes always appear along with the thorns. It often happens in the *Glossa*, that *ca* is not exclusive, but stands between the objects which it connects. Cf. v. 238 b.

³ Thus I interpret *adakantika*. We must assume that it is derived from a skr. *adakanta*, *adakandatika*. W's view is probably the same.

⁴ What is meant are the footpaths leading through the wilderness.

⁵ P. *prāstāra*. The passage is characteristic of the general meaning of "structure" given to the word *prāstāra*.

246 lightning'. Now when amid a rain of arrows pouring from all sides the irresistible, terrible hostile army approached,
 247 they cunningly feigned us if they had been routed by it and turned back. When then the others approached in pursuit
 248 of them, then suddenly skilled warriors, doughty soldiers, experienced in the war game, a thousand in number like
 249 singly marching elephants¹, made a dash at them and fought an action, appearing in front of the hostile forces like the
 250 army of King Yama². A hail of arrows began to rain on all sides and the people who stood on the structure began
 251 to shoot at those who were on the ground. There followed a hail³ of stones which hurled from engines, flew⁴ here and
 252 there vast in size. From the burning, sharp-pointed⁵ bamboo

¹ P. *ekkharadhi*. Cf. also JāCo. III. 3223, V. 129¹⁷. I accept the explanation in JāCo. II. 913. H. Kess, *Toevoegelen op't Woordenboek van Childers* I. 49; compares s.kr. *ekkha* "target". This seems to me too colourless. Moreover Mhv. 25. 80 distinguishes the *audaradhi*, "who shoots according to the sound" (without seeing the mark), the *valacardhi* "who hits a hair" and the *rijjavedhi* "who shoots by the gleam of the lightning". To these three categories JāCo. V. 129¹⁷ adds that of the *sarvachchino* who can shoot a second arrow on to the first one already sticking in the target. The art is still practised in India. I know a young Indian who claims to be both a *valacardhi* and a *sarvachchino*.

² I read *paccetnaththino*. What is meant are the solitary or rogue elephants who are known for attacking furiously and are therefore much dreaded. The word is formed on the *paccetabuddha* model.

³ The god of death. In the whole section from v. 232 to v. 249 *vijitayu* (*svayam*) is 249 the first and only finite verb. We have thus to do with a single sentence. The construction meanwhile is not correct. The subject changes *Rukkhadikart* in 232 and *ird subhat* in 248. An alteration of *paseca* (246) into *pasec* would get over the difficulty. I dare not suggest it however, as I believe that irregular sentences with accumulated gerunds are typical of the compiler's style. Cf. note to 72. 128.

⁴ Lit. "a spreading out" (a broad throwing)

⁵ P. *pharantthi*. The verb *phar* is a favourite one for expressing the flashing of the lightning.

⁶ Indian dictionaries give *likya* "sharp", "pointed" as the meaning of *cuspis*.

rods which cut into single pieces were buried¹ down there spread an unbearables heat. With many glowing iron rods 253 which were tied to strings and which they drew up again, they performed seven days long their terrible deeds. Thus 254 the discerning great dignitaries of the Great King carried on the combat in accordance with the instruction of their King. Seized by fear the army of the foe dispersed at once like the 255 wave-crowned flood² when it breaks on the ocean's shore. Thus the army with the Monarch were wiped out on the battle- 256 field as the stars with the moon at the rising of the dawn.

Then at Rajabakēdāra day by day for six months in bitter 257 fight they weakened the forces of the foe. The Monarch 258 Mānābharaṇa set about building a stronghold for his sojourn³ by making a stockade of thorns. When King Parakkamabāhu, 259 the energetic, the exceeding wise, the lotus-eyed, in his vigilance heard of this proceeding, he thought in his heart: 260 "This plan is clever. If he now sets about building a strong- hold he must, methinks, as his army is weakened, be about 261 to retire. Now is the right moment to get Mānābharaṇa entirely into one's power. I also must march thither and it 262 is well if I march, to march in such manner that he notices nothing, else he will take flight." With this resolve he left 263 Vikkampura⁴ and while feigning that he was going to the chase, he betook himself to Kyāngūma accompanied by many 264 skilful musicians, who made music on the lute and the flute. While now the wise Ruler versed in moods, sojourned like 265 Yāsava⁵ in that village, he sent a message to the Adhikārin Rakkha to put his division of the army with all speed in 266 fighting trim and to hold a war festival with the officer of

¹ P. pañca; cf. skr. pravita.

² To supplement rājōnamāti "boiling waves as wreaths" one must take rājā as a substantive of more general meaning "flood". Rājā it should be remembered, generally denotes "river".

³ I take sā in sasāgriyām as equivalent to the skr. sā. W. translates "with an encampment".

⁴ The headquarters of Parakkamabāhu, see 72. 147 and note.

⁵ A name of the god Indra.

267 King Mānabharaṇa, Bodhanayaka by name¹. When the discerning Albhikūris had hearkened carefully to all of the message sent, he at once carrying out the order of the Great
 268 King, put his army in readiness, and sent the war-practised (host) forth, which was like to a whirlwind when it scatters
 269 cotton, namely the enemy. The four-membered army marched to Rajatākēdāra, delivered there till sunset a bitter action,
 270 slew Bodhanayaka and the other officers, put the rest of the
 271 army to flight and stayed the night on the spot. When the
 272 Sovereign Parakkamabahu heard of this event the prudent
 one betook himself to the village called Mihirayahibbi². He
 had fetched the Laṅkājīva Kaṭjakkuṭha who was endowed
 with extraordinary courage, and the two brothers, the generals:
 273 "King Mānabharaṇa will certainly to-day in the night take
 274 flight, his heart swayed by great fear; betake yourselves to
 275 him on his way and cut off his flight", such was the order
 given them by the discerning (king). While the heavens
 without ceasing drizzled and rained, while thickest darkness
 276 held sway, these marched in black night, but were not able
 to overtake the Monarch Mānabharaṇa on the way who was
 being tortured by dread.

277 The Monarch Mānabharaṇa had at that time thought thus:
 278 "In the stronghold occupied to-day by the hostile army, a
 terrible noise can be heard like the ringing of the vast ocean.
 279 The hostile king has, methinks, entered the fort. If instead
 of fleeing, I remain here during the night, to-morrow I shall
 280 certainly be delivered helplessly into his hands. Without letting
 any single one of all my companions know it, I must
 281 leave this place." Racked by fear, with such thoughts he
 left his own children in the lurch and while heavy rain
 282 streamed down and thick darkness reigned, he hastened hither
 and thither, every now and again falling into a deep pit,
 stumbling amid the undergrowth of the forest, ever and anon
 283 starting with fear his heart filled with terror, to the Mahā-

¹ See note to 70. 296, as well as below v. 270.

² Cf. above §. 232.

vālukagangū. But fearing that if he fled by a well known ford, the foe pursuing might take him alive, he crossed the 284 river with difficulty at some unknown ford and regained 285 courage for a moment. But as he had exceeding fear of the 286 able-bodied inhabitants of the country, he wandered in dis- guise full of terror from village to village and so fleeing came to his own province stripped of everything¹.

When the warriors of the Great King Parakkamabāhu 287 who were posted at divers places, noticed that King Mānābbarapa had departed, then thousands of them joyfully waved their 288 garments², they lit around hundreds of thousands of torches, and while taking the lives of many thousands of warriors, 289 they clapped their hands, shouted with joy, jumped about, and broke at one swoop from all sides into the great entrench- 290 ment which King Mānābbarapa had occupied, captured alive 291 the Prince called Sriyalabbha who had been left behind and other great dignitaries, seized the rich treasures scattered here 292 and there of the hostile king, elephants and horses, equipment and an array of weapons. Having made the necessary ar- 293 rangements for their custody, they all set off in pursuit of the Ruler Mānābbarapa, reached in the shortest (possible) time the 294 Mahāvālukagangū, cut to pieces there also a hostile army down to the last man³, and having seen to it that the whole 295 river carried⁴ along with it naught but flesh and blood, they were fain to press on farther, resolved not to turn back before they had captured the Ruler Mānābbarapa even if they had 296 to march to the ocean⁵. But Parakkamabāhu of the strength-

¹ P. *gatiṇīyile*. For the meaning of skr. *pati* "resources" s. DR. s. v. nr. 6. W's translation "undisguised" (in contrast to *ādhikāraṇa* in pāda 4) is certainly wrong.

² Lit. "they instated thousands of wavings of garments". *Celakkhepa* signifies expression of approval. See JāCo. II. 90¹; III. 292¹²; Muṇ. 15, App. B, 7.

³ P. *apurīchīṣay*, lit. unlimited, unrestricted, complete.

⁴ Pun on *tākīñ* with threefold meaning 1) army (294 d), 2) river (295 e), 3) adj. for "carrying with it" (296 b).

⁵ The past part. *ādhikāraṇī* takes the place of a finite verb.

297 defying arms, whose commands were scarce to be evaded, gave them the order not to cross to the other bank of the stream,
 298 and thus made them turn back. Thereupon King Parakkama-
 bahu, the unconquished sovereign, put on all his ornaments
 299 and surrounded by his army, with Prince Sitivallabha in front,
 be filling the heavens with great rejoicings of victory, enter-
 300 ed the fair city of Pulathinagara, even as the King of the
 gods (entered) the city of the gods after his victory in the
 battle with the asuras¹.

301 Now the Monarch Mānābhaya by reason of a disease
 caused by his fear of Prince Parakkama had come to the end
 302 of his life force. As he lay there on his bed, near to death,
 enmeshed in misery amongst his wives who wailed with out-
 303 spread arms, he had Prince Kittisirimegha and yet other high
 304 dignitaries fetched and spake these words: "Rich treasures,
 that sacrificed to the venerable Tooth Relic and to the sacred
 305 Alms-bowl by believing sons of good family, and besides these
 divers villages belonging to the bhikkhu order have I seized
 306 and destroyed, swayed by the lust for kingly power. Now I
 lie on that bed from which there is no rising. Whence shall
 I find salvation from hell², if by death I unwillingly quit
 307 this world. Go thou, without ruining thyself as I (bare ruined)
 myself, to the Sovereign Parakkama, do that which he orders
 308 thee and live devoted to him as he shall direct thee." After
 309 these words he wept more distressfully and entered the dwell-
 ing of god Yama difficult of approach, as if he wished to
 betake himself to a territory which lay not in the realm of
 the good soldiers of the Great King Parakkama.

¹ In the Devanagala inscription, lines 13/14 Parakkamabahu mentions his war with Gajabahu. After this name an illegible space of about seven akkhanas is following, and then we read *devadha* (instead of *devadu*) *yudhibhava* i.e. "having made war with the two [princes] Gajabahu and". It is very probable that we have to supply after Gajabahu the name of Mānābhaya. See H. C. P. Bell, Report on the Kegalla District (1892), p. 74-5.

² There are four *apayā* or possibilities of rebirth for the sinner — 1) in hell, 2) as animal, 3) in the world of ghosts, 4) in the world of demons.

When King Parakkamabāhu who had captivated all those 310
of good disposition without exception, heard that King Mānā-
bharata was dead, he had the Prince Kittisirimegha fetched
thence. Then the great dignitaries met together and with 311
clasped hands prayed the Ruler to celebrate the festival of the
king's consecration¹. At a favourable moment and under a lucky 312
star the Ruler (now) without rivals held the happy festival
of the coronation. The loud noise of the divers kinds of 313
drums was then terrible as the raging of the ocean when
lashed by the storm wind of the destruction of the world.
Elephants equipped with gilded armour made the royal road 314
look as if it were traversed by lightning-flashing cloud moun-
tains. The whole town in which the colours of the horses² 315
gave rise, as it were to waves, was in agitation like the ocean.
By the variegated umbrellas and wreaths and the rows of gol- 316
den flags the heavens were hid as it were, on all sides. Gar- 317
ments were shaken and fingers snapped³, the inhabitants of
the town sent forth the cry: Live (o King)! live! Covered 318
with arches of bananas and thickly studded with jars and
wreaths the whole universe consisted of a mass of festivals⁴.
Songs of praise were heard hymned by many hundreds of 319
singers and the smoke of (kindled) alao wood filled the firm-
ament. Clad in many-coloured garments, adorned with divers 320
ornaments⁵ and bearing sundry weapons in their hands,
practised warriors straited around here and there with well- 321
rounded limbs goodly to look at with their heroic forms, like

¹ Cf. above 71. 19, in which the first consecration as king is described, the effect of which seems to have disappeared, since Parakkamabāhu had for a time to evacuate Rājapatiha and Pulathinagara.

² Pan on tāvīga, rājīga, tārakīga. The dark-coloured horses are like the waves, the light-coloured ones their crowns of foam.

³ Lit.: "The shaking of clothes took place (see note to 72. 289) and finger-snapping took place".

⁴ P. nēkamāgala (as). If the reading *nkamāgala-ekamāgala* could be accepted with the MSS. the sense, undoubtedly good, would be: the universe was a single, vast festival.

⁵ The abharagāmū "ornaments" were bestowed on them by the king for their bravery, corresponding to our medals.

322 cutting elephants. The many thousands of archers with their bows in their hand made it look as if the army of the gods
 323 trod the earth. Filled with hundreds of state chariots¹ of
 324 gold, jewels and pearls the town looked like the starry firmament.
 325 While the mighty King whose eye was large as a lotus flower,
 thus performed a long series of marvellous things,
 326 he ascended himself, adorned with a wealth of ornament, to
 the golden baldachin that rested on a couple of elephants
 327 covered with golden cloths, wearing on his head a diadem
 sparkling with the brilliance of its jewels, like to the eastern
 328 mountain when it bears the rising sun, vanquishing the
 fairness of the spring by the power of his own fairness and
 making moist the eyes of the women in the town by the
 water of their tears of joy. Thus beamed on by auspicious
 signs, after he had encircled the town with his right side
 turned towards it, he entered like unto the thousand-eyed
 (Indra) into the beautiful royal palace.
 329 While thus as ruler of the middle world², he filled the
 chief and the intermediary regions of the heavens with festive
 glory, King Parakkamabāhu, the excellent ruler of the uni-
 verse, carried out the second consecration as king in the se-
 cond year (of his reign).

Here ends the seventy-second chapter, called "The Description of the festival of the Royal Consecration", in the Mahā-vaipīsa, compiled for the serene joy and emotion of the pious.

¹ P. 王者車. I do not think that the word means "palace" here, but rather that it is equivalent to rāja (cf. PTS, P. B. s. v. rājāvā with detailed explanation of the term). What is meant are the chariots taking part in the processions with their sparkling ornaments of gold and precious stones.

² The King is here made an equal of the four (or eight) lokapāla, the rulers of the heavenly regions of whom he appears as the central figure.

Additions and Corrections

(Ed. = edition, Tr. = translation)

37. 79 Ed. Put the whole verse between marks of suspension. It is a parenthesis.
37. 103 Ed. Put: after *ratanamanojapam*.
37. 114 Ed. Read: *nūgo rogīti nīcibhavayā.
37. 202 Ed. We have probably to read: cintoddasītī pāñcasadasītī yū ca pakkhaṇī sīṭhāmī.
37. 206 Ed. Read: corāpī ratiyām, uggnī &c.
38. 3 Ed. Read: chattagābhākenjuntūna.
38. 29 Ed. Read: cuto, patto, Parindo pi tatiye, dassa bhātuko &c.
38. 63 Ed. I propose to read: Akūsi pāñimūghe Bahumāñgulacetiye | balihamīte en, tathāpi Kālachchera mūthīmo || &c.
38. 68 Tr. Add in the note: It is however probable that in the Mahāvastu not the Buddhist yojana but the common Indian yojana is meant which has the double length (a little more than 9 miles). See Pānca, Ancient Ceylon, p. 255 f.
38. 79 Ed. Expunge the ? after *nīdasītī* and put it after *sāmātī*.
38. 89 Ed. Read: "kule instead of "kīle.
41. 33 Ed. Read: Purathimāsp instead of pur?.
41. 82 Ed. Read: gahetvā khīpi; līlā evāpī nīgulīti ca tam clepi.
41. 96 Ed. Read: Uttra instead of utt?.
42. 67 Tr. Add in the note: The Gisitāja is the present Giritalaveva, and the Gangānja the present Kantalai lake. Cf. the notes to 30, 286, 312.
44. 56 Ed. Read: Jñanpadum instead of jan?.
44. 71 Ed. Read: Utturnip instead of utt?.
44. 90 Ed. Read: subkā banthū ti dāmukum?.
47. 63 Ed. Read on p. 89?: tuttlī eva instead of bath? eva.
48. 68 Tr. Add in note 4, line 8 after "gebūni": (Cf. Ceylon Journal of Science I, p. 145 ff.).
49. 17 f. Ed. Read: pāñimūyo ca kārayī || pāñude cetiyē c'eva vibhāra ca asappake.
49. 72 Ed. Remove the full stop after *vantakīva*.

49. 81 Ed. Expunge the comma after sādhukarūp.
50. 34 Ed. Read: Pūsūde Rātnac mūbhāvavāṇīp &c.
50. 48 Ed. Read: 'samo instead of samo.
51. 88 Ed. Read: Kuṭṭhaka² instead of Tuṭṭhaka².
51. 97 Ed. Read: rājapū instead of rājī.
58. 2 Ed. Read: «Abhisēkamāngalatthapū pāśāndūdīpū māchakapū kiccaṇp &c.
60. 40 Ed. Read: Sūndarivikāp instead of Sūndarivīṇap.
61. 4 Ed. Read: khīlā instead of khīlā.
61. 36 Ed. We have probably to read Ariyadeśī.
61. 40 Ed. Read: saṃgācāsam tena rūjinā.
61. 69 Ed. Read: te khīgātū instead of te khīgn².
65. 6 Ed. Read: Paṭiladdhīp² instead of Paṭiladdha².
66. 26 Ed. Read: kumārīp instead of kumārīp.
66. 59 Ed. I propose reading ten' sīlo instead of te sīlo.
66. 60 Ed. Read: Itānāmūraṇp instead of Itānāmū².
66. 148 Ed. Read: "opāya²" instead of "opaya".
70. 54 Ed. Read: Rājurañṭhap instead of rājī².
70. 96 Ed. Read: Ambavasap instead of Aesav².
70. 103 Ed. Read: Jāneṣadep² instead of jāna².
70. 112 end-120 Ed. Read: gaṅgā² instead of Gaṅgā².
70. 181 Ed. Read: vasi karita² instead of vasikarita².
72. 58 Ed. Read: Ārakkha² instead of Ārakkbu².
72. 106 Ed. Expunge the «» before and after māedhārāṇap.
72. 121-2 Ed. Put: at the end of n. 121 and » at the beginning of n. 122.
72. 127 Ed. Expunge » before ankalibhītivihīni.
72. 170 Ed. Read Kālavāpiyīp instead of Kāla².

Genealogical Tables

(See J. Sene, Index to the Mahāvansā, p. 79 ff.; Wickramasinghe, E.Z., I, p. 184, II, p. 58)

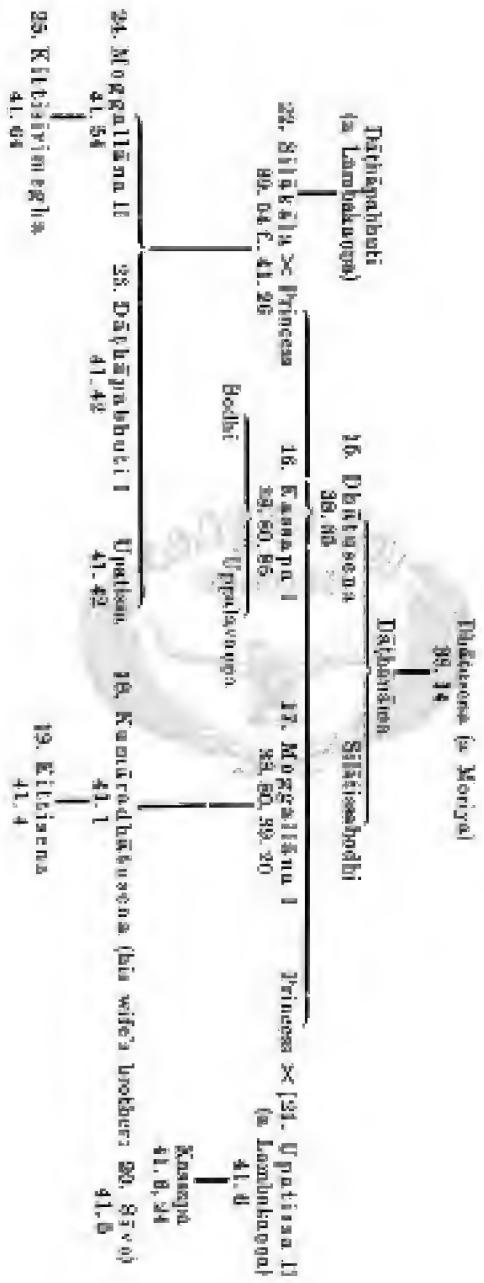
I

From Sirimeghavanna to the Chattaggāhaka

Mūḍadeha	
1. Sirimeghavanna 37, 59	brother? 37, 100
	↓
	2. Jetibhūtissa II 37, 100
	↓
	3. Buddhadūsa 37, 106
4. Upatissa I 37, 179	b. Mūḍadeha 37, 209
	↓
5. Sotthīsena 28, 1, 2	Sanghī ¹ married to the
	↓
	7. Chattaggāhaka 28, 3
6. Mittasena to 14. Pithiyā 28, 4—94	

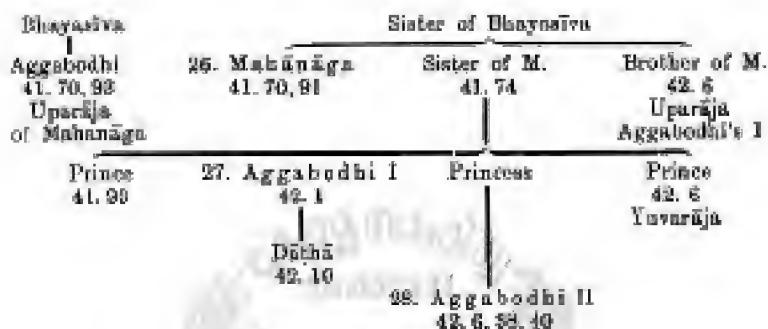
II

From Dhālusēna to Kīlīśirinegha

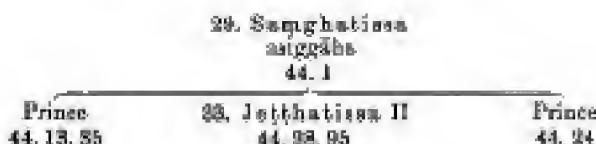


III^a

From Mahānāga to Aggabodhi II

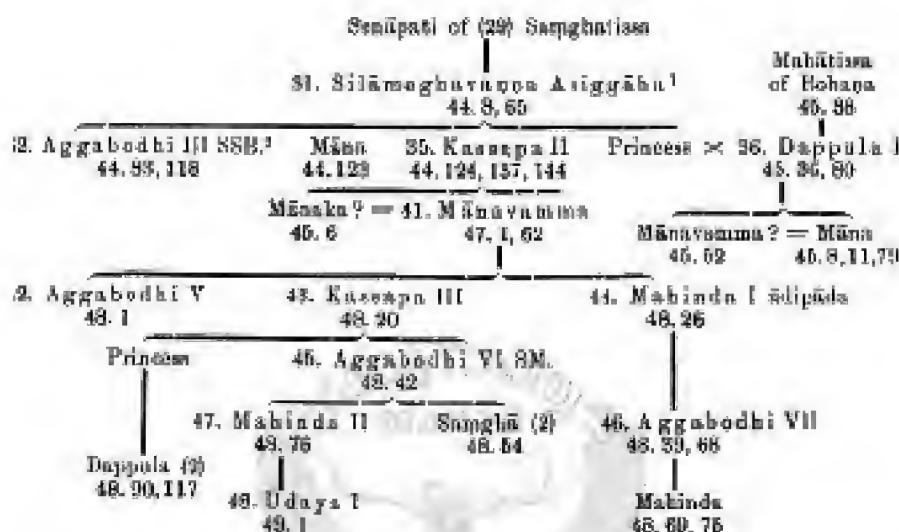
III^b

Samghatissa and his successor



IV

From Silameghavanna to Udaya I

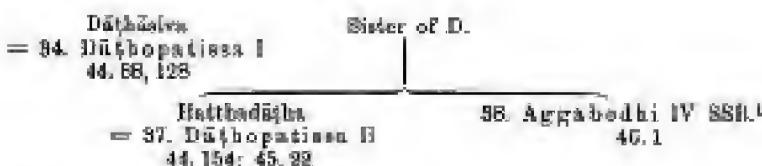


¹ His predecessor was 30. Moggallâna III; Benäpati of Aggabodhi II (44. 9, 29).

² His successors were 33. Jetthatissa II and 34. Dûshopatisa I (a. III^b, V).

V

Collateral Line



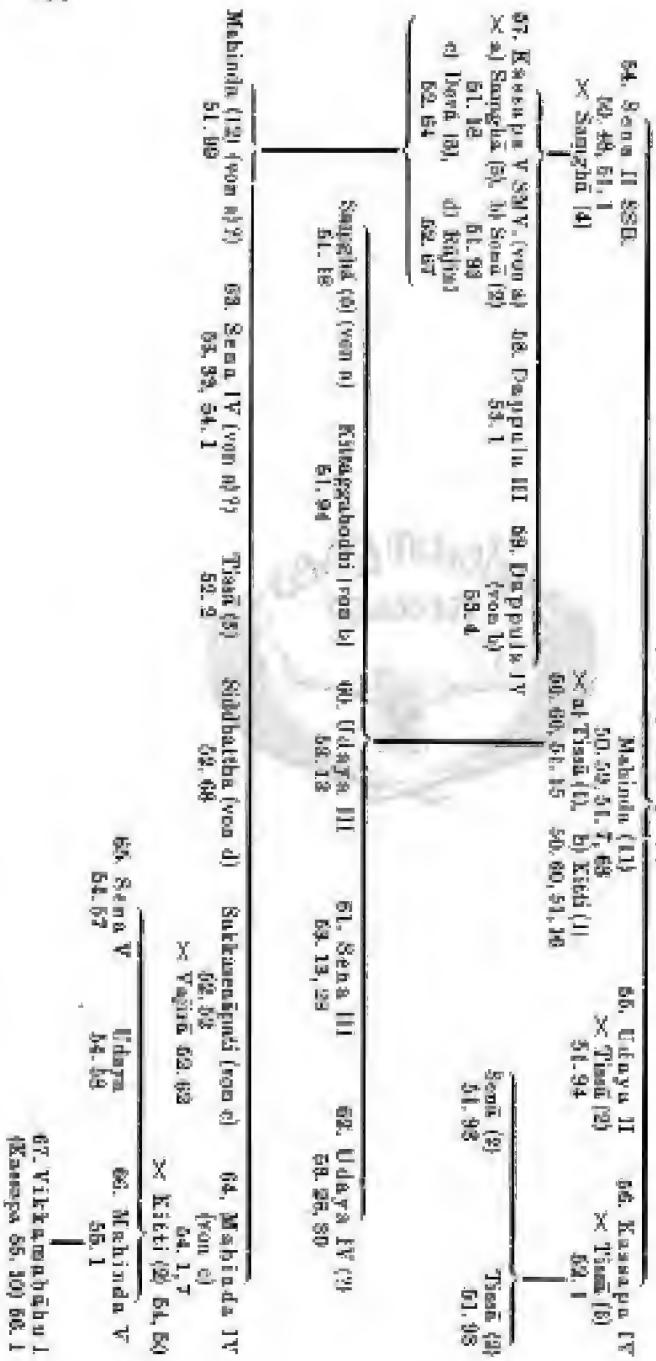
¹ His successors were 39. Dulta (46. 41) and 40. Hattibodâja (46. 46). Then 41. Mânatâmîra (see IV) ascends the throne.

From Udaya I to Sena II

<p>49. Mahinda III 49. 98</p>	<p>50. Aggabodhi VIII 49. 49</p>	<p>51. Dappula II 49. 65</p>	<p>Devī (1) > Mahinda (6) of Rohana</p>	
			Devī (2) >	Udaya (2)
Mahinda (6) 49. 64, 60. 4	52. Aggabodhi IX 49. 63	53. Sena I 50. 1	Mahinda (2) 50. 21-23	Kusapa (1) 50. 46
		× Samghā (5) 60. 7, 63		Udaya (2) 50. 9
			Devī (2) > Udaya (2)	Kittisegabodhi (1)* 49. 71
			Sena II 54. Sena II 50. 56, 61. 1	Sena Mahadevaka 62. 33
				Mahinda (16) &c 60. 60
<p>* Kittisegabodhi > Devī (2)</p>				
52. Mubindu (10) 50. 51	Kusapa (7) 50. 64	Sena (9) 60. 65	Udaya (8) 60. 66	Sugrīva (4) 60. 69
				Tissa (1) > Kittisegabodhi (1) 50. 59-60
				Sena II × Sena II

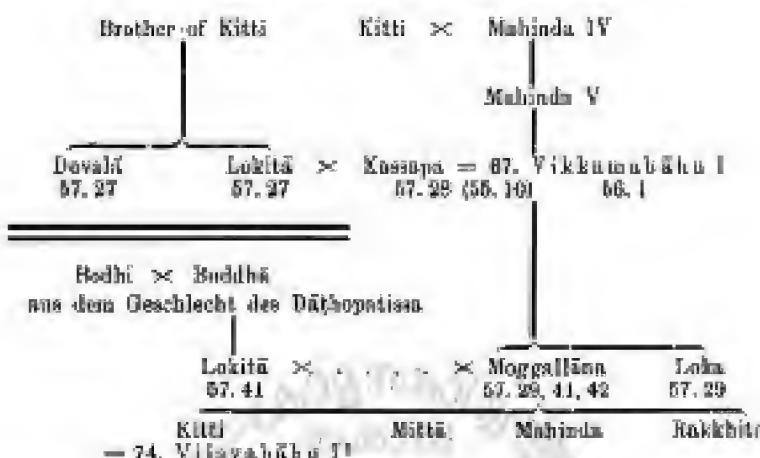
1

From Sāra II to Vikkamabahu I



VIII

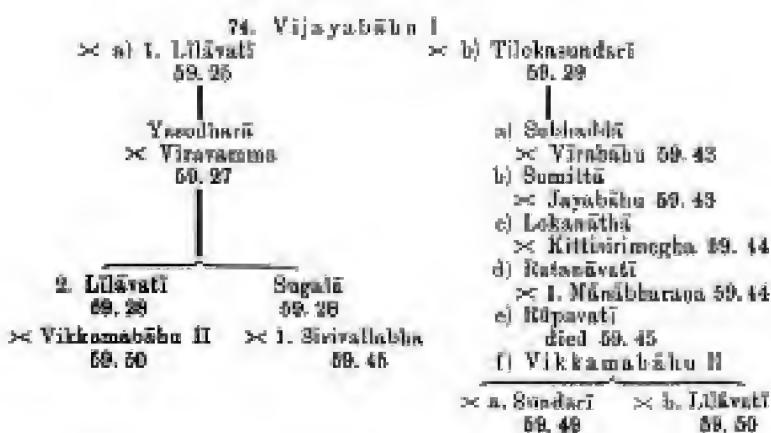
From Vikkamabāhu I to Vijayabāhu I



¹ Kings between Vikkamabāhu I and Vijayabāhu I were 68. Kittī, 69. Mahālakṣmīkittī, 70. Vikkamapaglu, 71. Jagattpāla, 72. Parakkamapādu I, 73. Loka (66. 7–67. 2).

IX

Vijayabāhu's I Family



X

Descent of Parakkamahāhu I

4. Mogollāna > 2. Lokīś
51, 20, 41

1. Mittā
> Pūṇipūrṇin
59, 41; 62, 1

1. Sīrvullabha
69, 42, 64, 12
> Sugeshī 59, 46

2. Kītisvīmēgha
69, 42; 67, 87
> Lokanātha

1. Mānubharṣya
(Vīrabhadra)
39, 42; 61, 26; 62, 67
> Ratanavali 59, 44

2. Mānubharṣya
64, 19
> Mittā 63, 16
> Ishvara 64, 24

3. Kītisvīmēgha
(von 1.) 72, 901
(von 2.) 84, 24; 72, 908

2. Pabbavati

Bhuddavati
> Gujakāshu

78. Pāṇḍitamānabhu I
> Kṛṣṇavati 73, 142
> Lalāvatī 60, 51

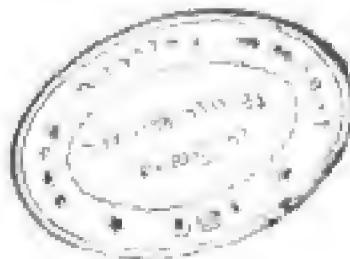
2. Mittā
> 2. Mānubharṣya
63, 16; 64, 24

2. Śīrṣallabha
(von 1.) 72, 901
(von 2.) 84, 24; 72, 908

¹ See Table IX

Supplementary Notes

- 1) **Introduction**, p. XXII. Mr. A. M. Hocart, C. J. Sc. G. II, p. 34 refers to the part played by the sister's son in Ancient Germany, according to Tacitus, Germania 20: *Sororum filis idem apud arunculum qui apud patrem honor. Quidam sanctiorum arbitriorumque hunc nexus sanguinis arbitrantor.* "The sister's son is in as great honour with the uncle as with the father. Some consider this tie of blood more sacred and closer."
- 2) **Introduction**, p. XXV ff. I wish to direct the reader's attention to the inscriptions on the pillars of King Nisantha Mall's "Council Chamber" in Polonnaruwa. They supply us with useful information as to the highest officials and the constituent members of the royal council at the time of that king. At the king's right hand there sat 1) the *mahādīpade*, 2) the *ādipatis*, 3) the *sāmpati*, 4) the *adhibas* (principle chiefs), 5) the Chief Secretary (*mahālekhā*) — and on his left side 1) the *māyādikas* (governors of the provinces), 2) the eighty four (chiefs of smaller districts), 3) the heads of the merchants. — The number 84 exactly corresponds to the 84 *āśrama* appointed by Parakkamabāhu in Dukkhanīya, Mhv. 69. 16. — See H. W. Coomaraswamy, JRAS. C, Br. XXIX. Nr. 77, 1924, p. 304 ff.; the same, HC. p. 68.
- 3) 67. 213 (p. 22, n. 4) The Dhūmarakka is situated on the right bank — not left bank — of the Mihunavilangama. It is, no doubt, identical with the Dimbulagala-kanda, the so-called "Gunner's Quoin", near Mahaganathota (ancient Kucchakatitthal), E. of Polonnaruwa. In my Transl. of the Mahāvayana, p. 72, n. 1 and p. 289—90 must be corrected accordingly. H. Storer, C. A. L. R. III. 3, p. 229.
- 4) 68. 30. For the daily ritual in the Dolada-Malignava, Kandy, see Arthur A. Pernara, C. A. L. R. VI. 2, p. 07 f.
- 5) For the identification of the topographical names in ch. 68 &c. I refer also to H. Storer, Parikrama Bahu the Great, C. A. L. R. VII. 1, p. 17 ff.



List of Abbreviations

A. = <i>Abhidharma Nikāya</i> (ed. PTS).	JRAS. C. Br. = <i>Trans. Roy. As. Soc., Ceylon Branch.</i>
Abhp. = <i>Abhidharmapadipikā</i> .	
AIC. = Ed. Mūlaka, <i>Ancient Inscriptions of Ceylon</i> , 1889.	Eh. = <i>Khadaka Pāṭha</i> , together with its Commentary, ed. Heineck Senn (PTS.), 1915.
Ann. Rep. = Annual Report.	LSI. = <i>Linguistic Survey of India</i> (Sir Granville Gesicki).
ASC. = Archaeological Survey of Ceylon.	M. = <i>Mejjhima Nikāya</i> (ed. PTS).
BR. = <i>Buddhism und Röhr, Sanskrit Wörterbuch</i> .	Mem. = Memoirs (of the ASC).
C. A. L. R. = <i>Ceylon Antiquity and Literary Register</i> .	Mabb. = <i>Mahābhārata</i> .
C. J. Sc. G. = <i>Ceylon Journal of Sciences, Sect. G.</i>	Mhv. = <i>Mahāvanssa</i> .
Col. Ed. = Colombo Edition of the "Mahāvanssa from the thirty-ninth Chapter", 1877.	Milp. = <i>Milindapañha</i> ed. Therosen, 1880.
D. = <i>Dīghanikāya</i> (ed. PTS).	Nett. = <i>Nettipakarṇa</i> (ed. PTS.).
Dh. = <i>Dhammapada</i> (ed. PTS.)	Nik. = <i>Nikāyanikāya</i> (ed. Weissenberger).
DhCo. = <i>Dhammapada</i> Commentary (ed. PTS.)	P. = Pali.
EI. = <i>Epigraphia Indiae</i> .	Praes. 1 = Ceylon, the Portuguese Era, by P. E. Praes., 2 vols. 1913–4.
EZ. = <i>Epigraphia Zeylanica</i> (ed. Wickramasinghe).	Praes. 2 = Ceylon and the Portuguese 1505–1658, by P. E. Praes., 1920.
HC. = H. W. Coombes, <i>A Short History of Ceylon</i> , 1928.	Praes. 3 = Ceylon and the Hollanders 1658–1796 by P. E. Praes., 1924.
Jā. = <i>Jātaka</i> .	PTS. = Pali Text Society.
JCo. = <i>The Jātaka</i> together with its Commentary, ed. Fausset, 1877 ff.	PTS. P. D. = The PTS's Pali Dictionary by Revs. Divens and Sane.
JAs. = <i>Journal Asiaticus</i> .	Ptjāv. = <i>A Contribution to the History of Ceylon, extracted from the "Ptjāvaliya"</i> , 1889.
JPTS. = <i>Journal of the Pali Text Society</i> .	Pv. = <i>Potavattha</i> (ed. PTS.).
JRAS. = <i>Journal of the Royal Asiatic Society</i> .	

Rājarsiṇī. = Rājarsiṇikaranya or History of Ceylon, ed. Saddhananda, 1897.

Rājāv. = The Rājāvaliya, ed. by B. Gopasēkara, 1899; — transl. by the same, 1900.

Rām. = Rāmāyaṇa.

S. = Saṃyutta Nikāya (ed. PTS.)

S. and B. = Somāśāla and Baruwatirudawa, editors of Mhv., Col. Ed. — The same, Mhv., transl. (into Sinhalese), 1917.

Sn. = Suttanipāta (ed. PTS.)

SMV. = Silameghavannapā.

S. P. = Sessional Papers.

SSB. = Sirisamghabodhi.

Thag. = Therugāthā (ed. PTS.)

Thūg. = Therigāthā (ed. PTS.)

Vin. = Vinaya Piṭaka, ed. Oxford.

Vv. = Vicināvastha (ed. PTS.)

W. — The Mahāvapana, part II, containing Chapters XXXIX to C, by L. C. Wijesinghe.

ZIL = Zeitschrift für Indologie und Iranistik.

